

PLAN OF THE WORK

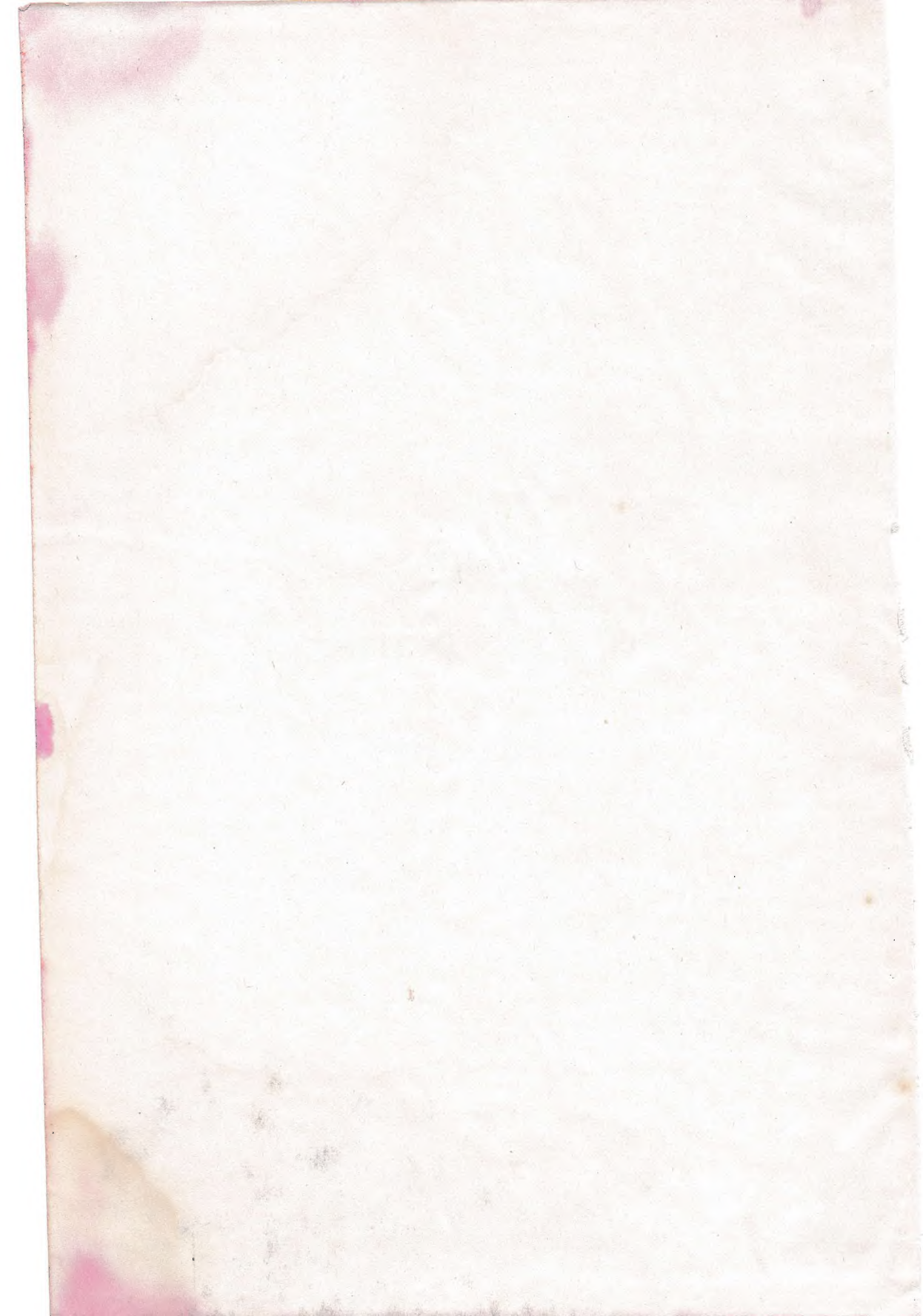
The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia] BOLIVIA BRAZIL</p> <p>BRITISH EMPIRE I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador) CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia)</p> <p>DAHOMAY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo)</p> <p>ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA</p> <p>FINLAND FIUME FORMOSA FRANCE See also Algeria</p> <p>FRENCH COLONIAL EMPIRE I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis)</p> <p>II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is</p> <p>III. IN ASIA French India French Indo-China See also Annam Cambodia</p> <p>IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG GREECE Greenland (See Denmark) GUATEMALA</p> <p>HAITI HAWAII HEJAZ HONDURAS HUNGARY</p> <p>ICELAND INDIA See also Burma, Nepal IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession</p> <p>JAPAN See also Formosa Korea</p> <p>KHIVA KOREA Kurdistan (See Armenia & Persia)</p> <p>LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG</p> <p>MADAGASCAR MANCHURIA Mesopotamia (See Irak) MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO</p> <p>NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES</p> <p>NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is. NICARAGUA NORWAY</p> <p>OMAN</p> <p>PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPENDENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique</p> <p>RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine</p> <p>SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro</p> <p>SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland) SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa</p> <p>SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco</p> <p>SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon</p> <p>TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva TURKEY See also Arabia, Syria</p> <p>UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands</p> <p>URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia)</p>
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VOLUME ONE



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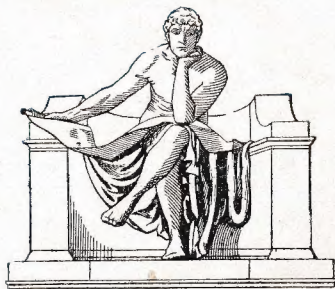
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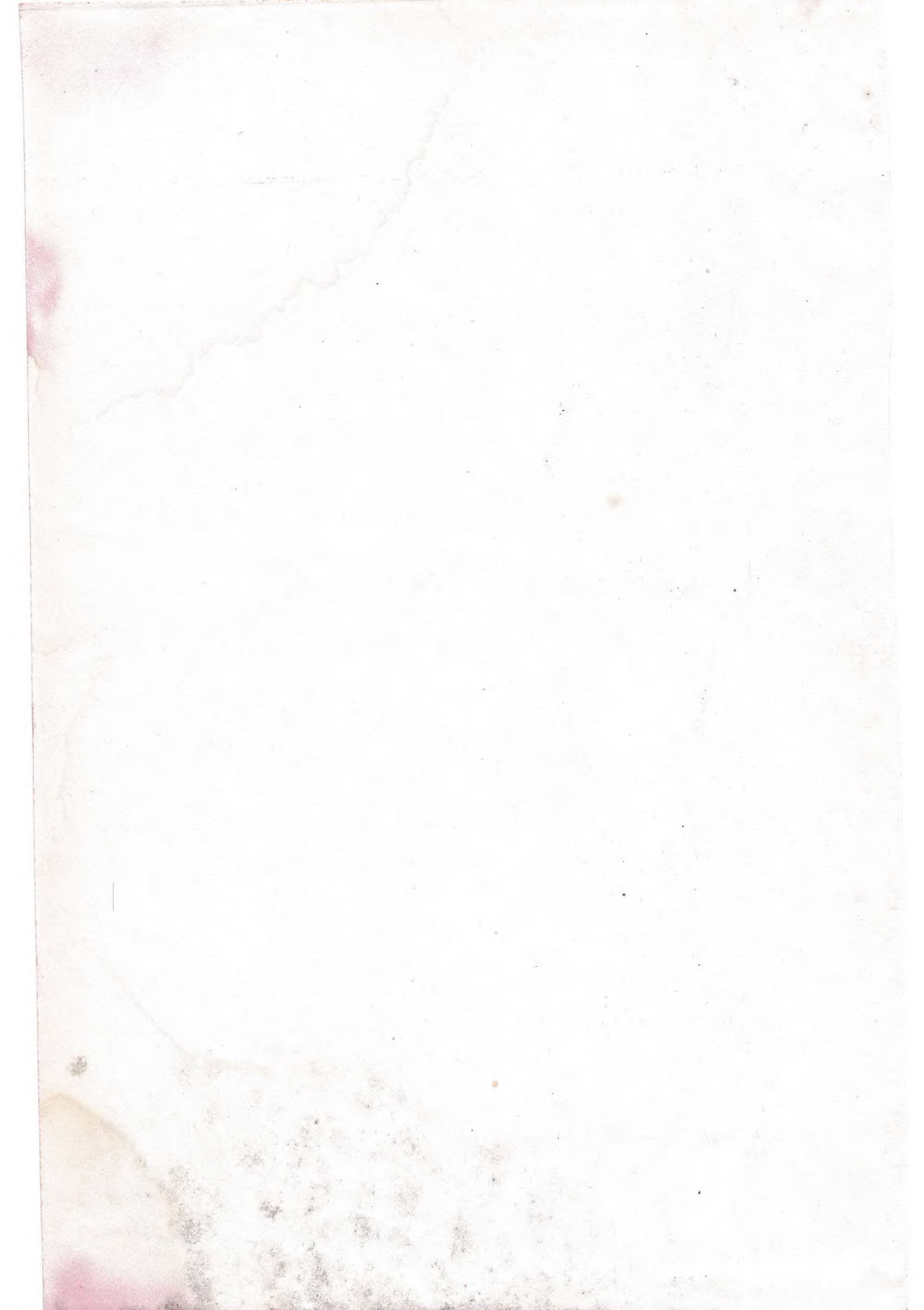






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AFRICA

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PEOPLES OF ALL NATIONS

Editorial

PEOPLES and NATIONS are words that have been much on tongue and pen in recent years. Since the outbreak of the Great War national spirit has been more active in the minds of men than at any other time in history.

By its very existence the League of Nations recognizes the ineluctable fact of nationalism, though an eminent statesman, in describing the spirit of nationalism as "the curse of Europe," looks to the League somehow to abolish that spirit, and one of our seers, among his after-war visions, has seen a "world state," in which, presumably, national distinctions are blurred and all humanity exists in some strange neutral tint.

Survey of the Living World To-day

IN this brief note we cannot discuss the merits of nationalism or the "self-determination of small peoples." These matters are mentioned merely to indicate the interest that has been awakened in the study of the world's nationalities, whether that be in the hope of making them all pursue one ideal and conform to one pattern, or the better to understand how sharply they differ from each other.

Here we are concerned with things as they are, and it is the aim of this work to quicken the interest of the English-reading public in the peoples of other nations, their racial origins, their history, their manners and customs, at a time when the need for such knowledge will not be called in question either by those who see in the spirit of nationalism a good thing or by those who denounce it as a curse.

"The Proper Study of Mankind is Man"

A PROPER knowledge of the races of mankind that are sharing with us in the life of the globe to-day is essential to anyone who would lay claim to be decently educated. It scarcely needed the Great War to make intelligent persons understand how the complex machinery of modern civilization has brought peoples of very distant areas of the earth into a relationship, the closeness of which is often realized only when some temporary breakdown in that machinery occurs.

The war at least made plain to the most unobservant that no nation can live unto itself alone, and in that degree it stimulated the sort of study which this work seeks to advance.

A New Picture of the Post-War World

IT was determined that the task of presenting an entirely new picture of the post-war world in its living actuality should be attempted, and, after due consideration, the national unit was found to offer the most practical method of treatment. By arranging the nations of the world in their alphabetical order, rather than following any geographical sequence, a pleasing variety of subject resulted.

Merely to describe the peoples of all nations in their habits as they live, and to illustrate them profusely, did not seem adequate to the purpose in hand; hence the historical chapters, in which every nation's story is briefly retold by skilled historians.

Only Writers of Accepted Authority

THAT every country in the world should be depicted anew by a writer of accepted authority upon it was a cardinal condition of our plan. At the risk of being invidious in naming any of the hundred distinguished writers whose contributions have helped to make PEOPLES OF ALL NATIONS the unique authority it may claim to be, the names of Sir Frederick Lugard, Sir Valentine Chirol, Dr. Grenfell, Sir Percy Sykes, and Sir Francis Younghusband, so eminently identified as these are respectively with West Africa, India, Labrador, Persia, and Tibet, may be noted merely as illustrative of this quality of our work.

Entirely New Series of Pictorial Documents

WHILE great pains have been taken to ensure that our literary contents shall be the best that can be produced by our best writers, the labour and expense involved on the pictorial side of the work exceed anything ever before attempted in a publication of this kind; for it was felt that the easily obtainable views of places and racial types fell much below the standard aimed at here.

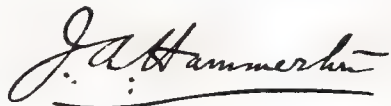
To bring together an entirely new collection of photographs of world-wide interest meant a great task, but a task that has been faced, and with what success let the pages that follow bear witness.

An Unequalled Pageant of all Mankind

PHOTOGRAPHERS in all parts of the world have been at work expressly to enrich our pages, and several of Britain's finest experts in camera craft have undertaken foreign journeys exclusively on behalf of PEOPLES OF ALL NATIONS. Each photograph—and none but direct camera reproductions of actual life appear—has some lesson to teach, either in racial character, native craftsmanship, or custom.

With comparatively few exceptions the illustrations are printed here for the first time, and apart from the interest and authority of the literary contents, the richness and variety of the photographic collection provide a fascinating and unrivalled pageant of living mankind, the study of which cannot fail to prove of high educational value.

THE FLEETWAY HOUSE,
LONDON, E.C.4



A GALLERY OF CONTRIBUTORS

MORE than one hundred writers of distinction, and some three hundred expert photographers, have cooperated in furnishing the literary and pictorial contents of this work. Below we present seventy portraits representative of the distinguished group of explorers, travellers, and historians whose original contributions stamp with authority the pages of

PEOPLES OF ALL NATIONS



ALGERNON E. ASPINALL
Sec. West India Committee. Author: *Red Sea West Indies*. Contributes *British Empire in America*



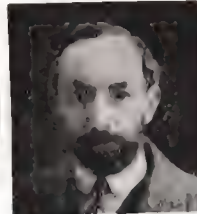
J. E. C. BODLEY
Corresponding member in *Journal of France*. Author: *France*, etc. Here writes article: *Spain of France*



DEMETRIUS C. BOULGER
Joint Founder. *Asiatic Quarterly*. Writes story of *Belgian Congo* and *British Empire in Asia*



ARTHUR G. BRADLEY
Author: *The Life of Wolfe*. Making of Canada. Britain across the Seas. Outlines history of Canada



NOEL BUXTON
Chairman Italian Committee. Author: *Travel and Politics in Armenia*. Writes here on Armenia



EMILE CAMMAERTS
Belgian poet. Author: *Belgium from Roman times to Present Day*. Writes history of Belgium



EDMUND CANDLER
Author: *The Upland of Libya*. *The Long Road to Baghdad*. *Desert and Sea*. *Leak Mesopotamia*



MISS EDITH F. CAREY
Of *Castle Carey*. Guest of *Asiatic Quarterly*. Author: *The Channel Islands*. Contributes article: *The Channel Islands*



SIR VALENTINE CHIROL
Late Director. *Times Foreign Department*. Author: *Far Eastern Questions*. Writes articles on India



ARTHUR CORBETT-SMITH
Author: *Travels in Japan*. *Journalist*. Author: *Modern China*, etc. Writes our description of China



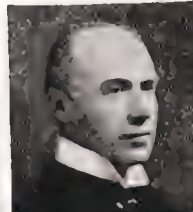
W. H. DAWSON
Author and scholar. *Journalist*. Author: *German Life in Town and Country*, etc. Here writes on Germany



SHAW DESMOND
Author: *Danish Lecturer*. Author: *Fra Danmark til Danmark*. *Southern Denmark*, etc. Contributes Denmark



SIR GEORGE DOUGLAS, Bt.
Lecturer in Scottish Literature. Author: *History of Border Counties*. Writes Scotland: historical



GEOFFREY DRAGE
Author: *political*. Author: *Austria Hungary*. *Russian Affairs*, etc. Writes Austria: historical



FRANK FOX
Australian author and journalist. Author: *Bushman and Bushman*. Describes life of Australia



DAME KATHARINE FURSE
Daughter of John Addington Symonds. Author: *Switzerland*. Describes life of that country



H. HAMILTON FYFE
Most widely travelled of special correspondents. Writes descriptions of British and foreign lands



LIONEL GILES
Of the Oriental Dept. British Museum. Author: *The Sayings of Confucius*. Outlines China's history



LORD EDWARD GLEICHEN
Soldier and writer. Author: *With the Mission to Menelik*. Contributes Abyssinia: historical



DR. WILFRED GRENFELL
Supt. Labrador Medical Mission. Author: *Autobiography of a Labrador Doctor*. Writes Labrador



FRANCIS H. GRIBBLE
Author and critic. Author
Revels House of Portugal
General. Writes historical
Portugal, Switzerland



STEPHEN L. GWYNN
Author, Highways and By-
ways in Donegal, To-day
and Tomorrow in Ireland
Outlines Ireland's history



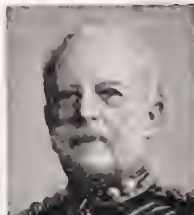
J. A. HAMMERTON
Author of The Argentine
Through English Eyes etc.
Describes Argentina,
Bolivia, Chile, Peru, etc.



W. B. HARRIS
Times correspondent in
Morocco. Author Morocco
that Was etc. Writes his-
torical article on Morocco



D. G. HOGARTH
Keeper of Ashmolean Mu-
seum. Author Penetration
of Arabia. Writes history
of Arabia and Hajaz



Sir THOMAS HOLDICH
Soldier and geographer.
Author, The Indies of India,
etc. Writes Descriptions
of Afghanistan & Bhotan



Dr. CHARLES HOSE
Member Sarawak Govt.
State Council, ethnologist.
Author, Pagan Tribes of
Borneo. Describes Borneo



Sir ALEXANDER HOSIE
Professor of Chinese, Ox-
ford. Author, Manchuria,
Its People and Recent His-
tory. Writes Manchuria



Miss RACHEL HUMPHREYS
Traveller. Author, Al-
giers, the Sahara and the
Nile. Travels East of Suez.
Tells story of Algeria



EDWARD HUTTON
Author of Italy and the
Italians, etc. Contributes
our historical article on
Italy



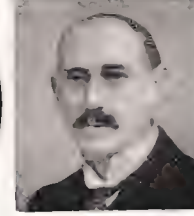
Lt. Col. H. F. JACOB
Indian Army. Political
Service. Author, Perfumes
of Arabia. Writes of Aden,
Perim and Socatra



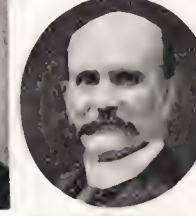
Sir H. H. JOHNSTON
Explorer and Writer.
Author of many works on
Africa. Outlines history of
British Empire in Africa



Prof. J. H. LONGFORD
Professor of Japanese, Ox-
ford Univ. Author, Regene-
ration of Japan. Writes
on Formosa and Japan



Sir SIDNEY LOW
Author, The Governance
of England. Special con-
tribution on The Spirit of
the British Empire



Sir FREDERICK LUGARD
Late Genl. Governor Nigeria.
Author, Our East African
Empire. Writes on British
Empire in Africa



Sir GEORGE MACARTNEY
Late Consul General,
Chinese Turkestan. Con-
tributes our article on Sin
Kiang, Chinese Turkestan



I. A. MCKENZIE
Special correspondent in
many lands. Author, The
Unlived East. Writes here
on Korea, Siberia, etc.



PERCY F. MARTIN
Author, Through Five Re-
publics of South America.
Outlines histories of Sala-
dor and other Republics



G. E. MITTON (Lady Scott)
Author of A Bachelor Girl
in Burma, etc. Contri-
butes our descriptive
article on Ceylon



Lord MORRIS
Premier of Newfoundland,
1899-1913. Writes on New-
foundland. Contributes
Newfoundland, historical



R. W. NEVINSON
War correspondent. Auth-
or, The Dawn in Russia
and articles on the Can-
cass. Describes Georgia



FREDERICK J. NIVEN
Author of Maple Lea-
vers and many Canadian
stories. Writes our de-
scription of Canada



Sir BERNARD PARES
Professor of Russian, Lon-
don Univ. Author, Russia
and Reform. Contributes
the history of Russia



Canon PARFIT
Late chaplain in Syria
Author, Among the Druses
of Lebanon. Describes
Lebanon and Syria



Prof. FLINDERS PETRIE
Professor of Egyptology,
University College. Auth-
or, History of Egypt.
Writes Egypt, historical



G. WARD PRICE
Berlin correspondent.
Daily Mail. Author articles
on Germany, etc. Writes
Germany, Prussia



Maj HESKETH PRICHARD
Well known Traveller.
Author Through the Heart
of Persia, etc. Writes
on India and Persia



Sir REGINALD RANKIN
War correspondent. Author
The History of the Balkan War
etc. Contributes story of Bulgaria



Hon. W. PEMBER REEVES
Late H. C. Commissioner
for New Zealand. Author,
New Zealand, etc. Describes
New Zealand



Sir E. DENISON ROSS
Director, School of Oriental
Studies. Author The
Heart of Asia. Sketches
histories of Tibet, Turkey



A. MACCALLUM SCOTT
Author, publisher. Author
of Barbary through Fin-
land, etc. Writes Abyssinia,
Finland, Morocco, Tunis



Sir GEORGE SCOTT
Burmese and Siamese civil
servant. Author, Bur-
ma, a Handbook, etc.
Describes Burma



IKBAL ALI SHAH
Agha and soldier. Exam-
ined in Oriental Languages,
Linguistics, Urdu. Writes
Bokhara, Khiva, Turkistan



A. de CARLE SOWERBY
Explorer in China. Mon-
arch, Mongolia. Author,
Far and Fast in North
China. Writes Mongolia



Miss WINIFRED STEPHENS
Author, French literature and
the French Republic, etc.
Writes on historical
sketches of France



Sir FRANK SWETTENHAM
Late High Commissioner
Malaya. Author, Malay
Sketches, etc. Writes Malay
States, Straits Settlements



Sir PERCY M. SYKES
Author, The Thousand
Miles in Persia. Contri-
butes historical and des-
criptive articles Persia



Miss MARGARET THOMAS
Author, traveller. Author
of Damascus Past and
Present. Writes outline
of Damascus's history



Sir BASIL THOMSON
Criminologist. Author,
South Sea Voyages, etc. Con-
tributes articles on Japanese
Australia, and Oceania



Mrs. ALE. TWEEDIE
Writer, Traveller. Author,
Through Finland in Carts.
A girl's tale on Iceland.
Describes Iceland



Mme. GABRIELLE VASSAL
Author. One of the first
in Arabic. Writes in Ar-
abic. Contributes French
literature



HERBERT VIVIAN
Author, Abyssinia
Tribes, etc. Contributes
articles Abyssinia, In-
dia, Morocco, San Marino



ARTHUR E. P. B. WEIGALL
Egyptologist. Author The
Desert in the Desert
Egypt from 1860 to 1911
Describes Egypt



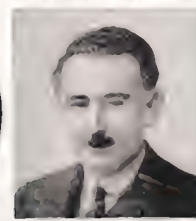
Rev. WALTER WESTON
British Chaplain in Japan.
10 years. Author, Man-
nism in the Japanese
Age. Describes Japan



Lt. Col. F. E. WHITTTON
Secretary, History of War
Committee. Author, A
History of Poland. Out-
lines Poland's history



R. S. GWATHKIN WILLIAMS
Lecturer and writer.
Author, In the Hands of
the Soudan. Writes articles
Libyan Desert



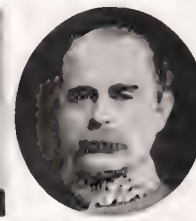
H. CHARLES WOODS
Author and traveller.
Author, The Balkans. Here
describes Bulgaria



W. BASIL WORSFOLD
Author of History of
South Africa, etc. Contri-
butes historical articles on
South Africa



EDWARD WRIGHT
Participant The Great
War 1914-19. Writes here
on French Empire in
Africa, etc.



Sir F. YOUNG HUSBAND
Participant. Bays. Geo-
graphical. See. Author,
Heart of a Continent. India
and Tibet. Describes Tibet

PLAN OF THE WORK

The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia]) BOLIVIA BRAZIL</p> <p>BRITISH EMPIRE</p> <p>I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA</p> <p>CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador)</p> <p>CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia)</p> <p>DAHOMAY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo)</p> <p>ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA</p> <p>FINLAND FIUME FORMOSA FRANCE See also Algeria</p> <p>FRENCH COLONIAL EMPIRE</p> <p>I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis)</p> <p>II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is.</p> <p>III. IN ASIA French India French Indo-China See also Annam Cambodia</p> <p>IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG</p> <p>GREECE Greenland (See Denmark)</p> <p>GUATEMALA</p> <p>HAITI HAWAII HEJAZ HONDURAS HUNGARY</p> <p>ICELAND INDIA See also Burma, Nepal</p> <p>IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession</p> <p>JAPAN See also Formosa Korea</p> <p>KHIVA KOREA Kurdistan (See Armenia & Persia)</p> <p>LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG</p> <p>MADAGASCAR MANCHURIA Mesopotamia (See Irak)</p> <p>MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO</p> <p>NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES</p> <p>NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is.</p> <p>NICARAGUA NORWAY</p> <p>OMAN</p> <p>PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPENDENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique</p> <p>RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine</p> <p>SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro</p> <p>SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland)</p> <p>SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa</p> <p>SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco</p> <p>SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon</p> <p>TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva</p> <p>TURKEY See also Arabia, Syria</p> <p>UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands</p> <p>URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia</p>
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THE DAWN OF NATIONAL LIFE

*An Outline of Racial Origins: How Man Emerged
from the Horde at the Call of the Tribal Spirit*

By **SIR ARTHUR KEITH, F.R.S., F.R.C.S., LL.D.**

Author of "The Antiquity of Man," "Nationality and Race," etc

IF we would seek for a rational explanation of how mankind has been fashioned into diverse races, and how modern nationalities have come into being, we must go far beyond the bounds of history in its written form. From the number of early cemeteries

and graves in Upper Egypt, we may draw the conclusion that some 6,000 years before the birth of Christ if not earlier, a discovery had already been made which was destined to revolutionise the world of mankind. This discovery was the knowledge of agriculture—the art which made any tract of land, one which was scarcely sufficient to sustain a single soul by its natural produce, sufficient to carry a hundred families. By this art the sparsely distributed natives of the valley of the Nile

became, in a few generations, the teeming millions who served the Pharaohs. It is the knowledge of agriculture that has clothed large parts of the earth with a close carpet of humanity.

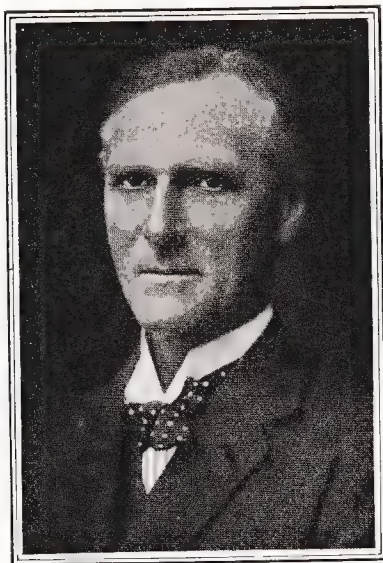
To take a modern example from our own homeland, an area in the valley of the Thames which could scarcely have supported twenty wandering families in Neolithic times by its natural produce of plant, fish, and game, now provides homes for over seven millions of Londoners

The discovery and improvement of agriculture have made massed populations and crowded nationalities possible, and wrought a evolution in the conditions of human existence. This critical step forward marks the close of an ancient order of things and the dawn of our modern world.

The discovery of agriculture coincides with another important event—the beginning of the Neolithic period, the last of man's many phases of stone culture. Experts are almost unanimous in placing the beginning of man's Neolithic culture at a date some 6,000 or 7,000 years before the birth of Christ. Thus it will be seen that the dawn of our modern world of crowded nationalities is a comparatively recent event in man's immensely long history. It was not until some 3,000 years before

Christ's time that men found out how to replace weapons and implements of stone by others wrought in metal—first in copper or bronze, and then in iron. The Bronze and Iron Ages represent only the latest pages of the voluminous history of mankind.

For the anthropologist there are but two well-marked phases in human history. The first phase is that of natural subsistence—an infinitely long and monotonous chapter—stretching



Arthur Keith

Photo, Russell

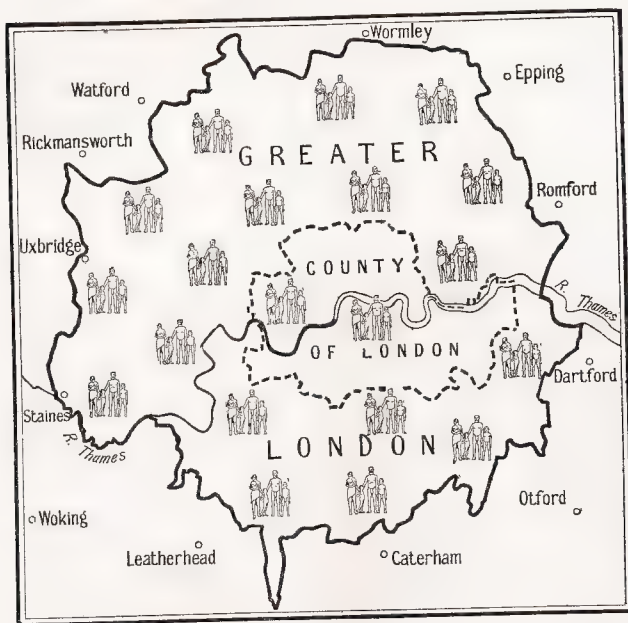
over a million of years or more. The second is the phase of artificial subsistence—which we have just seen to be a short chapter—covering a period of 8,000 years, or 10,000 at the very utmost. This later period has been one crowded with events which have a critical bearing on the present and future welfare of

early humanity, when modern races of mankind were being fashioned and the qualities of their brains and minds were being evolved. No land offers us such advantages for our present purpose as does the continent of Australia. Until a little over 150 years ago, when Captain

Cook arrived there, it was the most secluded part of the earth's surface, the most remote from the tides of civilization which swept the continents lying to the north of the Equator.

If a breeder were in search of a primitive stock of humanity, with the view of evolving from it, by means of artificial selection, breeds or races comparable to the more distinctive types of modern mankind—such as the Negro of Africa, the Mongol of Asia, and the Caucasian of Europe—he would select for his purpose the dark-skinned natives of Australia. They represent an old or primitive type of modern humanity.

They have many Negroid traits, some Mongolian, some Caucasian features, and many other characters which may be



WHEN ONLY 100 PERSONS COULD LIVE IN LONDON
In prehistoric times, before man had discovered the great secret of agriculture, the area now covered by Greater London could support only about 100 individuals. Its total possible population at that early stage is shown by the figures on the map. To-day, seven and a half millions of human beings are massed in the area

mankind. It was during this period that the actors in the great drama of humanity took up their present places on the world stage. But when it comes to the understanding of racial and national problems, the first and long natural phase of man's history is by far the more important, for it was in this period that the existing races of mankind became differentiated and came by their mental qualities and bodily characters. The mental outlook which has been inherited by modern man was shaped then.

Fortunately for our present purpose, it is still possible to study the conditions of life which prevailed in the world of

termed low or primitive. The conditions under which they spend their lives represent a stage which prevailed in all parts of the world before the art of agriculture was discovered. At the date of Captain Cook's arrival the native population of this vast continent—probably under a quarter of a million souls—was divided and subdivided into a myriad of tribal islets.

The manner of life led within one of these islets we may glean from the recent and instructive researches of Professor Baldwin Spencer and Mr. F. J. Gillen in Central and Northern Australia. We may select the Warramunga tribe, occupying a sharply delimited

territory, equal in extent to the combined areas of Yorkshire and Lancashire, situated almost in the heart of the continent. Their country is an arid plain, covered by Mulga scrub, crossed by ranges of hills, and provided with no natural frontier barriers. So barren does the land seem to a European visitor that he is puzzled to know how the natives manage to obtain a livelihood, for they are entirely dependent on the natural produce of their arid plains and almost waterless creek-valleys.

Over this country the Warramunga are scattered, divided into local bands or groups, each group confining its wanderings to a definite and recognized district of the tribal territory. Each local group is composed of closely related indi-

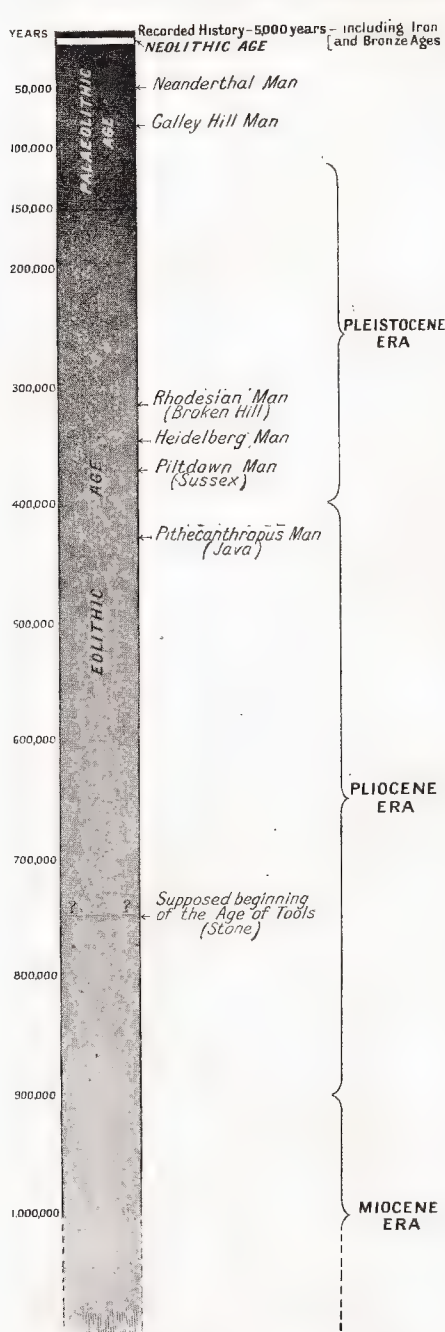
viduals, the older men serving as heads or advisers. A common speech prevails throughout the members of the tribe, with a tendency to form local dialects. Elaborate ceremonies bring local groups together at intervals, and assist to keep up a community of interest and of organization throughout the whole tribe.

The Warramunga are surrounded by five other tribes, each of which has its marches strictly delimited. Each has its own tongue; in ceremonies and in beliefs, each tribe differs in detail. A strict understanding of territorial limits, a decided difference in speech, and slighter differences in customs, habits, beliefs, and ceremonies tend to isolate neighbouring tribes. Marriage across the tribal frontier line is rare: organized



THE DISCOVERY THAT MARKS THE DAWN OF OUR MODERN WORLD.
The discovery of agriculture was the event which changed the whole face of the world. The first man who discovered the use of the hoe laid down a new knowledge which "has clothed large parts of the earth with a dense carpet of humanity." The Natives native seen above, whose agriculture is limited to the use of a primitive hoe, is not greatly advanced beyond the primitive discovery.

Photo. J. R. B. B. B.



AGE OF MAN ON THE EARTH

This diagram, prepared by Sir Arthur Keith, is based upon two scales of time, one estimated by the age of geological deposits and the other by the evolution of human implements. Note how brief a period in comparison to the whole is the recorded history of man

warfare of tribe against tribe is unknown; but perpetual inter-tribal vendettas across frontier lines serve to keep the people of one area separate from those of surrounding areas.

No matter which part of the Australian continent we had visited before the arrival of the white man, we should have found it divided up, each area being the circumscribed homeland of a local or family group. We should have found that a number of these local groups regarded themselves as forming part of a natural community or organization to which we may give the name of tribe. Nowhere on the Australian continent do we find evidence of disturbances wrought by the impact of migratory or invading hordes. Evolution worked out its ends by increasing the numbers and territory of successful tribes at the expense of their less vigorous and less prolific neighbours.

PHASE of life that ended 8,000 years ago in Europe but is still existing in Australia

The state of human existence which can still be seen in Australia represents for us the conditions of human life in all parts of the world during the long epoch of man's natural or primitive subsistence. In Europe this phase began to come to an end some 8,000 years ago. It was amidst these primitive conditions that the numerous races and breeds of modern mankind became differentiated from each other. In such conditions, too, extinct human forms, which we know only by the discovery of their fossilised skull and bones, became evolved.

It is only when we look deeply into the problem of the origin of modern human races, and search for the machinery which Nature has employed to bring them into existence, that we see the importance of the factor of isolation. This factor of isolation was forced on Darwin's attention when he visited the Galapagos Islands, and found each with its peculiar species of birds and turtle.

It was not necessary for Nature to place primitive mankind on an archipelago of islands scattered in a

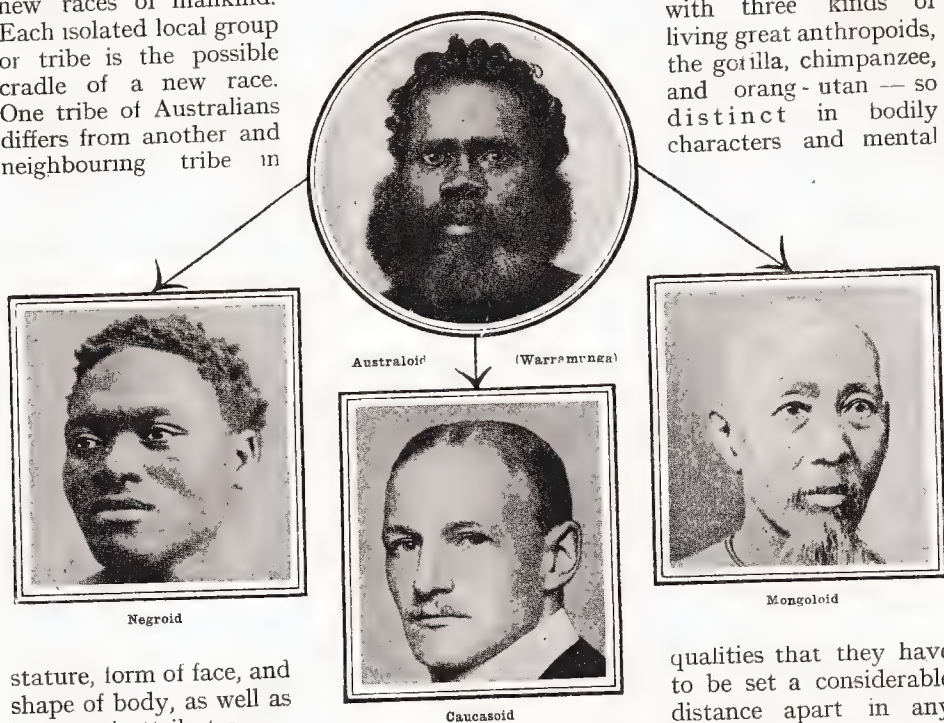
vast sea to secure the isolation of human groups; she obtained the same effect by creating and fixing in the human brain that assemblage of instinctive mental reactions that we are all familiar with a "tribal spirit" or "clannishness."

The tribal instinct is an essential part of Nature's machinery for the production of new forms of humanity—new races of mankind. Each isolated local group or tribe is the possible cradle of a new race. One tribe of Australians differs from another and neighbouring tribe in

mental qualities which constitute the tribal instinct divide mankind into groups or nations, and have been an essential factor in evolving the black, yellow, and white races of mankind from a common ancestral stock.

In searching for light on the earliest stages in human evolution help can be obtained by studying the animals most nearly related to man. For many years

we have been familiar with three kinds of living great anthropoids, the gorilla, chimpanzee, and orang-utan—so distinct in bodily characters and mental



stature, form of face, and shape of body, as well as in mental attributes.

If the tribal spirit, which is so deeply engrafted in human nature, could be eradicated—if that mental quality which Professor F. H. Geddings, in "The Principles of Sociology," has named "consciousness of kind" were to be bred out of the human brain, then the racial frontiers of the world would break down, and mankind would mingle and become reduced to a grey uniform mixture throughout the world. It is the ever present reaction of the tribal spirit that maintains racial frontiers. These

OUR ANCESTRAL BLACK

The existing Warramunga of Australia represent the original stock from which the three great modern races have developed, as suggested in the above grouping

qualities that they have to be set a considerable distance apart in any evolutionary scheme of classification. The orang is native to Borneo and Java; the gorilla and chimpanzee are now confined to Africa. The

difference between these apes is so great that they have to be classified or grouped not as separate species, but as separate genera. In the ancient world of mankind there were wide gaps of a similar kind between human types: some of the extinct human forms, which are known from their fossil remains, were so different in structure from the modern breeds of men, and were marked off

from each other by such pronounced anatomical characters, that they have to be given separate specific or even generic rank. They were as far apart in the evolutionary scale of the human world as the jackal, wolf, dog, and fox are in the canine world. All the breeds or races of modern man, on the other hand, are no farther apart in the evolutionary scale than the modern breed of dogs, such as the bulldog, greyhound, sheep-dog, and spaniel.

SCIENCE, despite its progress, has only recently found new marvels of human development

In the later phases of the period of man's natural subsistence, the ancestral stock of modern man thrived, expanded, and came gradually to occupy the whole surface of the earth, ousting and extinguishing all the representatives of competing and more ancient human types. There must have been some qualities of brain and body in the ancestral stock of modern man that gave it a winning advantage over all its rivals. As this modern stock thrived and expanded, broken up as it must have been into scattered, isolated, local groups, it in turn underwent differentiation and gave rise to the various human breeds or races that carpet the surface of the earth to-day.

Breeders will agree that the persistent separation of a primitive community into local or tribal groups is highly favourable to the creation of new races or breeds. But how is it that Negroid features have become most pronounced in the natives of tropical Africa, Mongoloid features in the natives of North-Eastern Asia, and Caucasoid or European features in the natives of Europe?

In late years Nature has unlocked some of the secrets of her mechanism for the production of new forms of man and beast. It has been found that there exists in the human body just as in that of every vertebrate animal, a number of growth-regulating glands, each exercising its own peculiar effect on the growth of body and brain. Two are situated within the skull and

attached to the brain—the pituitary gland and the pineal gland. Another is placed in the neck—the thyroid gland. A fourth is placed near the kidneys—the adrenal gland; while the fifth, or interstitial gland, forms an intrinsic constituent of the sex or seed glands.

The fact that removal of the sex glands alters the bodily form and mental character of human beings is knowledge of olden times. But it is only in recent years that we have learned how the effect is produced. We now know that the sex glands and each of the other glands just mentioned are small but complex chemical laboratories in which substances named hormones are produced. These hormones are passed in minute quantities into the circulating blood and are by this means carried to every member and part of the body, where they exercise a regulating or controlling influence on growth and form.

MYSTERIOUS glands that determine sex and stature and shape new types of human beings

Medical men are only too familiar with the disturbances of growth which follow disorderly action of one or more of these glands. For instance, the pituitary gland may assume an abnormal size, with the result that the growth of the whole body changes. A young man or woman so affected will shoot up into a giant or giantess. If, on the other hand, the gland is reduced in size or action, dwarfism results. We know, too, that adult individuals who suffer from enlargement of the pituitary gland become transformed in appearance in the course of a few years. Their faces become rugged and long, their jaws big, and their noses prominent. Their feet, hands, skin, hair, and mental nature change, so potent are the hormones emanating from the pituitary gland in the shaping of bodily characters.

Medical men are also familiar with the growth effects which follow disordered action of the thyroid gland. The effects are different from—almost the opposite of—the effects which follow



ANIMALS THAT ARE MOST NEARLY RELATED TO MAN

The orang (left), a native of Borneo, who builds a rude shelter in the tree-tops, and the chimpanzee (right), together with the gorilla, shown opposite, are man's nearest relatives among animals. But these apes are so different from each other that they form separate genera, and the fossil remains of primitive man show equally great structural differences, whereas modern men are no farther apart in the evolutionary scale than the modern breeds of dogs

disturbed action of the pituitary gland. If the action of the thyroid is defective, the face becomes short and broad, the nose seems to sink in at the root and to become widened and flattened. The skin and hair change in texture, the brain becomes sluggish, growth in stature is diminished or even arrested, so that dwarfism results. Again, the adrenal glands, as well as the thyroid, may be defective or altered in action. The skin of a fair person then becomes darkened by the deposition within it of pigment. The colour of hair and skin can be changed.

HORMONES at work and the wonders they can perform in the growth of the human body

Thus we see that there exists in the human body an elaborate mechanism for regulating its development and growth. By the free play and interaction of hormones, stature and strength may be increased or diminished; the pigmentation of the skin may be altered, the texture and distribution of hair changed, the facial features transformed, mental nature and emotional reactions greatly modified. Further, it is highly probable that certain elements

in food, known as vitamins, can act on, and alter, the hormone mechanism which controls growth and determines racial characteristics.

MOST recent coins from Nature's wonderful mint and where they circulate

The most recent human types to be found in the world are (1) the blond people of North-Western Europe; (2) the typical negro of Central or Tropical Africa; (3) the Mongolian type of North-Eastern Asia. These are the latest physical human coins issued from Nature's evolutionary mint, and to the first only can we give any close consideration here. The lands lying round the Baltic, which served as the cradle of the blond type, represent a recent area of habitation, for throughout the long glacial period they lay deeply buried beneath a thick cap of ice.

We have every reason to suppose that the Nordic race of North-West Europe, tall men with fair hair and skin, with blue eyes and long narrow heads, are the progeny of the dark-haired and long-headed Mediterranean type of man who expanded northwards as the ice-sheet



THE FIERCE AND TERRIBLE ASPECT OF THE GORILLA

Though largest of the man-like apes, this creature is not so nearly related to the human genus as the chimpanzee, which, like the gorilla, is an *inhabitant* of Africa

vanished. Blond skin and hair are new features, for a dark skin is a character of primitive races of man; it is a simian and ancient inheritance.

We have no apt name for the racial type found in Europe and South-West Asia, the best being that proposed by Blumenbach—Caucasian or Caucasoid. Ever since the dawn of written history, one branch or another of this stock has led the van of civilization. All great human inventions have been made by one or other of its members—the art of agriculture, the use of metals, the application of steam and electricity, the perpetuation of knowledge by the

use of written or printed characters. How varied this stock has become, how active evolutionary forces have been in its midst, is at once realized when we draw a line across that part of the map of the world to which the Caucasian stock was confined until the dawn of the sixteenth century. The line extends from Southern India to Scandinavia. At the European end of this line we find the cradle-land of the blond man; at its Indian end we find peoples showing distinct Australoid and Negroid traits. The population of India, we shall see, has been evolved on the great racial watershed of the world. Within its

borders extend the fringes of all the four great racial stocks of the world—the primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid. India lies at the junction of the four great racial seas, hence the apparently mixed character of her population.

NOSES of all nations are variously designed according to racial areas

Our early acquaintance with Biblical history has unconsciously led us to regard the peoples living between the eastern end of the Mediterranean and the western frontiers of India—the Turk, Kurd, Armenian, Jew, Arab, Persian, and Afghan—as the most ancient of human races. When, however, we look closely at the physical characters of these Eastern peoples, particularly at their facial features—for it is by the form and expression of the face, by the colour of skin and texture of hair that we can best tell one race from another—we see that in reality they represent one of the most clearly differentiated branches of the Caucasian stock.

It is on the human nose that Nature has wrought her latest evolutionary designs. Among anthropoids the nose is merged in the contour of a snout-like face; the primitive human nose is wide, flat, not clearly differentiated from the rest of the face. In the typical Semitic face, and in variants of this type, we see a racial characteristic which extends from Palestine to Egypt. In this region of the world the nose has become a sharply delineated structure, more so than in any other racial area.

The present headquarters of this great-nosed racial type, which may be named Proto-Semitic, lies in South-Western Asia. It extends towards the north and east until it reaches the frontiers of the Mongolian stock beyond Afghanistan in the neighbourhood of the Hindu Kush. To this Proto-Semitic stock the Turk belongs, not, as is so often believed, to the Mongolian. We can follow the Proto-Semitic type through Persia and Baluchistan. When we enter the Punjab the racial type changes; the skin darkens, but the

stature and features are pronouncedly Caucasoid or European. In India we reach the utmost fringe of the Caucasoid type; we pass beyond its evolutionary cradle. When we move towards Arabia or Egypt we come among less differentiated members of the Proto-Semitic stock. In Arabia, as in Egypt, we are passing towards the African cradle-lands and come within the zone of Hamitic influence. The Arabs and Egyptians have been evolved on that fringe of the Caucasian territory which borders on Negroid or Hamitic territory.

The greater part of Europe, including all its central areas, is occupied by peoples who, although differing in no evident degree from Nordic and Mediterranean races as regards facial features, colouring of hair and skin, and in stature, yet have a different form of skull. They are round-headed or brachycephalic, whereas the Nordic and Mediterranean stocks are long or narrow headed—are dolichocephalic.

LONG heads and round heads, and the distinct racial origins suggested by them

A difference in head form must not be given undue importance as a race mark. At best it serves in the subdivision of a human stock into races. Among Mongols we find peoples with long heads, although most divisions of this stock have round heads. Among Negroid and Australoid peoples most have long heads, only some have round. In the branches of the Proto-Semitic stock a round head is the prevailing form, but some branches are long-headed. We must not suppose that Central Europeans of the round-headed or Alpine type are radically different from the other two European stocks because of their shape of head. Clearly all Europeans are evolved from a common ancestral or Caucasian stock. In Mediterranean and Nordic stocks, dolichocephaly is dominant; in the Alpine stock, brachycephaly is dominant.

The Alpine stock falls into two divisions—the fair-haired, round-headed peoples occupying the greater

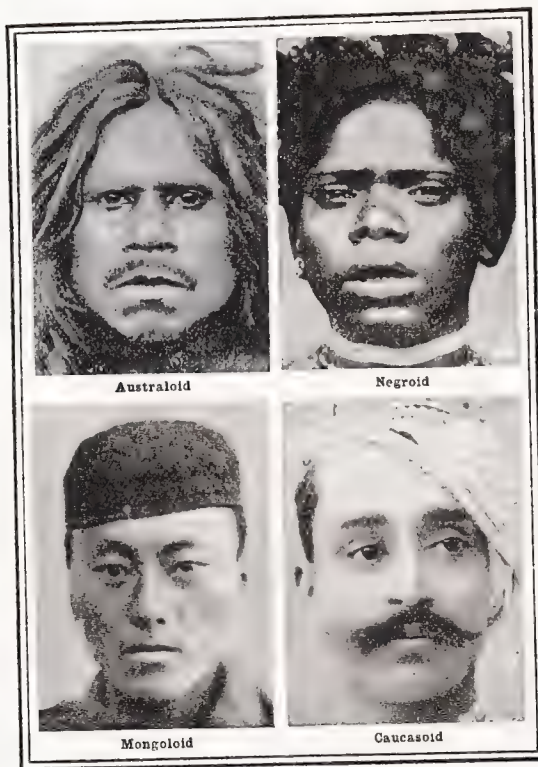
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

So clearly differentiated are the four chief types of mankind that, were an anthropologist presented with a crowd of men comprising individuals drawn from the central cradles of the Australoid, the Negroid, Mongoloid, or Caucasoid types, he could separate the one human element from the other without hesitation or mistake. The races have the same high degree of differentiation which we find among well-marked species among animals. We may therefore speak of such races as specific races.

But suppose the same test had to be carried out on a mixed company drawn from the Mediterranean area, the Nordic area, the Alpine area, and the Proto-Semitic area, how far would our expert be successful? With three out of every ten individuals he would show hesitation or probably make a mistake about them. The same thing would happen if our test company were drawn from the outlying parts of neighbouring evolutionary areas. Everyone will admit that the people of Persia, Spain, Norway, and Poland must be regarded as belonging to distinct races, but they are imperfect races, because only about 70 to 80 per cent. of their population carry distinctive racial markings. They are not fully differentiated racial types.

Then we come to racial distinctions which depend almost entirely on tradition, speech, custom, and habit. No fitter example can be chosen to illustrate this least degree of racial distinction than the British Celt and Saxon. Nowhere have we a better opportunity of comparison of these two racial types than in Scotland. From earliest times the Highlanders have been counted Celts, the Lowlanders Saxons. With nine out of ten individuals in a mixed company the most expert anthropologist will be unable to say, judging purely from physical characters, whether he is dealing with a Celt or a Saxon.

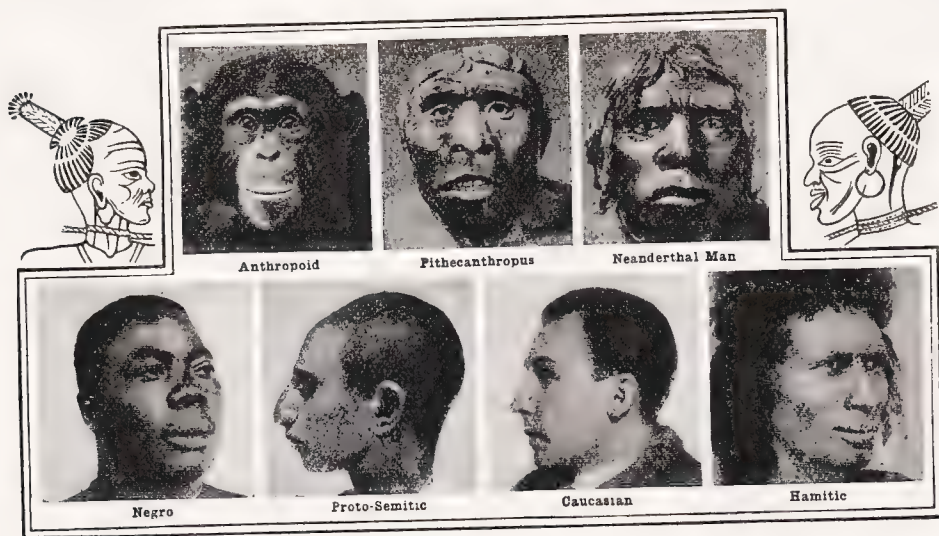
PHYSICAL distinctions among the peoples of the British Isles mark them as "incipient races"

On the streets of one of our great cities every British nationality of Celtic and of Saxon origin is plentifully represented, but it is only in exceptional cases, and usually guided by accidental circumstances such as accent, or dress, or manner, that even an expert can separate individuals of English, Welsh, Irish, or Scottish origin from each other.

The degree of difference which exists between British people of Celtic and of Saxon origin represents the initial stage in the differentiation of races. Such races should be recognized and spoken of as incipient races. From the politician's point of view, this incipient

stage in the differentiation of a common human stock into different races is of the greatest importance, so persistent and clamorous is the machinery which Nature employs for the evolution of racial individuality. For the anthropologist it is also significant, for the incipient stage marks the first step to racial differentiation; the imperfect stage marks the second, while the specific stage marks the summation of the evolutionary movement. In every continent of the globe all three stages

ever invented, because by its means the weakest and least equipped races of mankind were laid open to attack by the strongest and best equipped. The coming of the long-voyage ship brought the advance-guard of Western Europe against the weak flanks of the native races of America, South Africa, Australia, and New Zealand. In the course of three centuries the racial aspect of a great part of the world has been transformed; if no new type has made its appearance, many ancient human types have been



NATURE'S LATEST EVOLUTIONARY DESIGNS IN NOSES

In the study of the physical attributes of man the nose forms one of the most important indexes to nationality. Sir Arthur Keith has some very interesting reflections on this subject in his brilliant contribution to these pages, and the arrangement of the above group will help to illustrate the point he makes so effectively. The photographs of Pithecanthropus and Neanderthal Man are from restorations in the American Museum of Natural History

are plentifully exemplified, showing that Nature's evolutionary machinery is still at work in all parts of the earth.

At an early point in this account, the revolution wrought in the evolution of human races by the discovery of agriculture was emphasised. Peoples who have utilised this art to the full have been able to increase their numbers one hundred-fold and more. Next in importance, as a factor in the racial transformation of the earth, come the knowledge of navigation and the mastery of the sea. The long-voyage ship is the most powerful anthropological weapon

extinguished. The evolutionary wheel has been turning at a rate unprecedented in the history of mankind.

Sea power is no new thing. We have now the most ample evidence that in the second millennium B.C. there was a busy traffic along the seas on our western British shores, linking South-West Europe to the Orkneys and to Norway. By this route both Ireland and Wales received from the south important additions to their primitive populations. By the same date the North Sea had been mastered, for in ancient graves which lie scattered in the eastern counties of

Britain, we find definite evidence of invaders from the continental shorelands of the North Sea. The Saxon and Danish invasions were but earlier repetitions of a series of prehistoric events.

HUMAN Hybrids, or the interbreeding of different races and the consequences

At a still earlier date, probably by the beginning of the third millennium B.C., the Mediterranean had been mastered by branches of the human stock which had peopled its shores since prehistoric times. Along all the shores of the Indian Ocean, from the Cape of Good Hope to Java, we find traces of the time when the Arabs held command

factor in racial evolution. There were really two experiments in America—one carried out by the Mediterranean or Iberian stock of South-West Europe, the other by the Nordic or Anglo-Saxon stock of North-West Europe. The Iberians chose the richest and most populous area of America as their share—one which extended from the northern frontier of Mexico to Cape Horn. The Iberians entered as warriors and adventurers, the greater number selecting brides from the native peoples, and thus a hybrid population arose—one which has proved incapable of maintaining the high civilization of either parent race. The main result of the

experiment has been to extinguish the racial nature of both conquerors and conquered, and to bring into existence a cross-breed different from and inferior to either of the original races.

That part of the continent of America which lies to the north of Mexico became the scene of an experiment yielding a totally different result. Early in the seventeenth century a fringe of Anglo-Saxons had established itself along the eastern seaboard of North America, and in the course of three centuries this fringe had extended right to the western seaboard, extinguishing the

native population and establishing the largest and most powerful European nationality that the world has seen. Anglo-Saxon ships carried not only men to the American shores, but women and children as well, all the elements which go to build a home.

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They carried with them a common tradition, a common tongue, a common ideal—all the inherited instincts and prejudices which serve to isolate a community in a new land, and to establish a common tribal or national spirit. The building up of the United States



THE HEAD AS RACIAL INDEX

Most of the inhabitants of Central Europe have round heads, known as brachycephalic, but the Nordic and Mediterranean stocks are long headed or dolichocephalic. The two types of head are illustrated above. On the left, a typical German represents the round-headed variety, on the right, a Sicilian youth is an excellent example of the long-headed Mediterranean stock

of the eastern seas. For many a century Chinese junks have hugged the shores of Further India and the Malay Archipelago, and left numerous members of their crews as settlers among the native coastal populations. In many instances sea power has led to the intermingling of races and the complication of racial problems. In many cases it has given rise to hybridisation, in others to the establishment of new nationalities.

The greatest anthropological experiment the world has ever seen has been the annexation of the two great continents of America by the natives of Western Europe. We here find the highest manifestation of sea power as a

of America exemplifies for us the anthropological conditions necessary for the successful establishment of a new nationality. Mention has already been made of the three degrees of racial differentiation—the incipient, such as is seen between Celt and Saxon; the imperfect, such as is exemplified by Jew and Gentile; and the specific, such as is seen between Negro and Norseman. The new Anglo-Saxon community in America absorbed with ease elements drawn from the nationalities of North-West Europe; there was and is greater difficulty in assimilating the mass of emigrants drawn from Celtic countries, such as Ireland, and from Mediterranean lands, such as Italy, because of the masses in which these people arrived and the isolating national spirit or instinct which they brought with them.

The incipient racial barrier can be broken down because the progeny which issues from the mixture of Saxon and Celt or Saxon and Italian is not recognizable from the general mass of an Anglo-Saxon community. The absorption of peoples who have reached the stage of imperfect racial differentiation proves more difficult, because the race antipathy in this case is more potent, and the progeny in the first generation of crosses is still noticeable in the mass of the community.

WHITE races strive to maintain Nature's racial frontier against mingling with the black

When it comes to the absorption of specific races, an insuperable barrier becomes manifest. The result of such crossing can be detected after many generations: the crossed progeny carries the marks of its origin. At an early date African natives were introduced into America as slaves. The mass of their progeny, numbering now 10,000,000, have lived among, yet remained isolated from, the white community. The white race refuses to absorb the black race. The white man strives to maintain a racial frontier which Nature had succeeded in establishing in the course of a long series of evolutionary cycles.

The feeling which keeps these races apart is usually called a "prejudice," but this deeply-rooted prejudice or race instinct is really an essential part of the evolutionary machinery used by Nature in the creation of new species. It is part of the machinery which Nature uses in isolating her evolutionary groups. In striving to maintain the purity of its blood the white race is obeying one of the instincts most deeply implanted in human nature.

WHY Central and South America are lands where half-breeds abound

The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs, and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform in the course of three centuries the racial aspect of a great area of the globe.

Photo. Coll.

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW *Nature spreads abroad her successful experiments in nationality*

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE *tribal spirit still at work in the modern world of great nationalities*

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

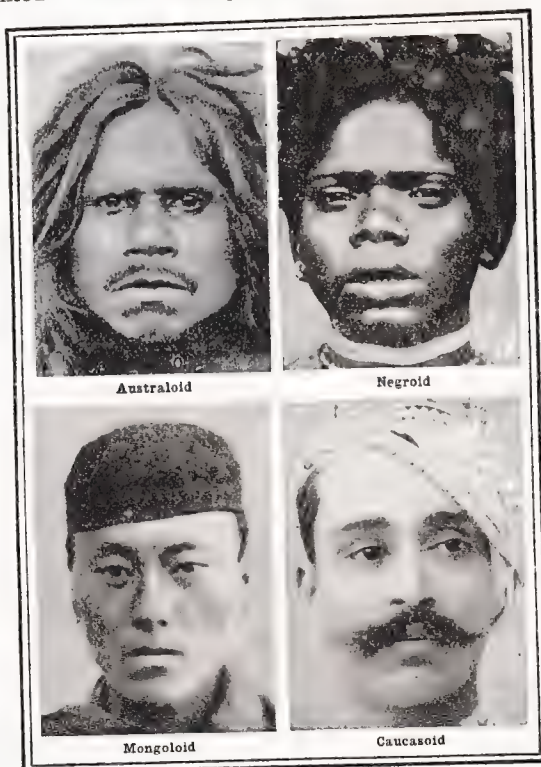
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

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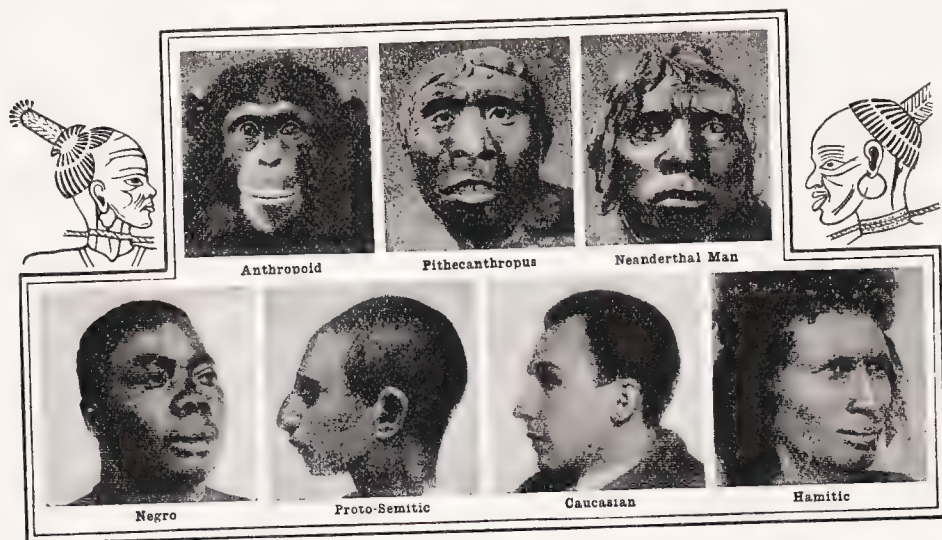
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WHITE races strive to maintain Nature's racial frontier against mingling with the black

When it comes to the absorption of specific races, an insuperable barrier becomes manifest. The result of such crossing can be detected after many generations: the crossed progeny carries the marks of its origin. At an early date African natives were introduced into America as slaves. The mass of their progeny, numbering now 10,000,000, have lived among, yet remained isolated from, the white community. The white race refuses to absorb the black race. The white man strives to maintain a racial frontier which Nature had succeeded in establishing in the course of a long series of evolutionary cycles.

The feeling which keeps these races apart is usually called a "prejudice," but this deeply-rooted prejudice or race instinct is really an essential part of the evolutionary machinery used by Nature in the creation of new species. It is part of the machinery which Nature uses in isolating her evolutionary groups. In striving to maintain the purity of its blood the white race is obeying one of the instincts most deeply implanted in human nature.

WHY Central and South America are lands where half-breeds abound

The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion, we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform, in the course of three centuries, the racial aspect of a great area of the globe.

Philip Gosse

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW *Nature spreads abroad her successful experiments in nationality*

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE *tribal spirit still at work in the modern world of great nationalities*

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

THE DESTINY OF NATIONS

*The Endless Procession of Humanity: How Peoples have
Flourished & Decayed under Pressure of National Forces*

By WILLIAM ROMAINE PATERSON, M.A.

Author of "The Nemesis of Nations"

HISTORY is like an old play-bill, and the whole world is the scenery, and the vast stage is never empty and the curtain is never rung down. It is true that over immense stretches of the earth there lie the vestiges of derelict empires. But one social structure rises on the ruins of another. We handle the coins of old states, and stand before their wrecked temples and altars, and study their living art or their dying languages, or their dead religions and laws. We talk with the ghosts of vanished cities.

All is gone, but all is in motion again. An endless procession of humanity passes before us. Whence and whither? We know not. But we can ask—what was the purpose of those perished states?

What did they do for themselves and for mankind? Their flags may have been only the symbols of violence and aggression, and of a selfish ideal of group prosperity. And perhaps the lesson of human history is the lesson of ever-widening cooperation, not for family or tribal or even national purposes, but on a world scale.

What, in the first place, is the spectacle that presents itself to us? It is the spectacle of the movement of vast masses of human beings organized in groups. We hear of one great group under the name of Babylon, another under the name of Persia, another under the name of the Hittites, still others under the names of Egypt, Phoenicia, Carthage, Greece, and Rome, and so on in continuous permutation and

combination through the medieval into the modern world until we arrive at the surviving groups of to-day, such as China and Japan, Russia, France, Germany, Italy, Great Britain, and the United States.

No matter what the form of government happened to be, monarchy or republic, aristocracy or democracy, every State was a coalition, free or compulsory, for the purposes of industry and self-preservation. Sometimes the coalition refused to coalesce, and there was revolution. Sometimes one coalition came into violent contact with another, and there was war. Wherever we look we discover ferment and effervescence.



William Romaine Paterson

All nations are accumulators for the storage of social energy, which eventually either increases or decreases in volume, and the ever-changing map of the world is the indicator of the maximum or the minimum pressure of national forces. The recent Peace of Versailles, which ended the greatest of all the wars, involved another re-arrangement of the map, and is a proof that the process of expansion and contraction still goes on. In other words, organized human forces, like the forces of Nature, are never stable, but are undergoing constant transformation, waxing and waning, rising and falling, ebbing and flowing.

The early peoples were, like ourselves, great human agglomerations for industrial purposes, and the thing that really binds the history of ages and of nations together is the continuity of labour and of the human experiment in

combined activity. It is from this point of view that we propose to glance at one or two of those experiments in the East and in the West. Three great facts should emerge from our brief study, and they are these:

1. There has been conflict and there has been cooperation within the national groups.

2. There has been conflict and there has been cooperation between them.

3. Progress appears to demand the cessation of conflict and the increase of cooperation both within the groups and between them.

WHEN *Oriental civilization was flourishing,
Europe was peopled by savages*

Now, whereas in modern times civilization has passed from the West to the East, in ancient times the current flowed from the East to the West. While great empires were flourishing in Asia, Europe lay unexplored and sunk in barbarism. World history may be said to begin with Babylon and Egypt, since the Aegean culture which the Greeks found in Argos and in Crete had come under Egyptian and Babylonian influences. At least as early as the third millennium B.C., the eastern Mediterranean peoples had come into touch, both by trade, by art, and by religion, with nations which had already grown old in North-East Africa and in Asia. While iron was still so rare in Greece that it ranked as a precious metal and was worn as an ornament, rich and luxurious civilizations had already bloomed on the banks of the Tigris, the Euphrates, and the Nile.

But the Babylon which moved the admiration and astonishment of Greek travellers was the city which Nebuchadrezzar II (d. 562 B.C.), had restored and renovated after the overthrow of Assyria. It was during his reign that Babylon reached the zenith of her material splendour and recaptured the power which, in spite of many fluctuations of her fortunes, had made her name the most dreaded in the world. Her antiquity reached far back beyond

the beginnings of the historical record. A very high authority states that "in Babylonian history no date before 747 B.C. can be considered as absolutely fixed." But Babylon is mentioned as early as 3800 B.C., and it is likely that a sanctuary Babel or "the Gate of the God" was founded by the King Sargon of Akkad.

It was in the reign of her King Hammurabi or Khammurabi (about 2100 B.C.), the Amraphel mentioned in the fourteenth chapter of the Book of Genesis, that her political and social system seems to have been most firmly fixed. A great code of law, the most ancient in the world, bears that king's name, and its provisions afford us a wonderful insight into Babylonian customs. The code was discovered chiselled on a block of diorite at Susa (Persepolis) by De Morgan in 1901-1902. The briefest study of its paragraphs, which in the English version as it appears in Mr. Johns' "Babylonian and Assyrian Laws, Contracts, and Letters," number as many as two hundred and eighty-two, enables us to see that Babylon was a highly organized and efficiently administered state. A few extracts will bring vividly before us the life and labours of the people.

L*AWs, wise and drastic, made by a king in
Babylon more than four thousand years ago*

"If a man has borne false witness in a trial, or has not established the statement he has made, if that case be a capital trial, that man shall be put to death." (Par. 3.)

"If he has borne false witness in a civil case, he shall pay the damages in that suit." (Par. 4.)

"If a judge has given a verdict, rendered a decision, granted a written judgement, and afterwards has altered that judgement, that judge shall be prosecuted for having altered the judgement he gave and shall pay twelve-fold the penalty laid down in that judgement. Further, he shall be publicly expelled from his judgement seat, and shall not return nor take his seat with the judges at the trial." (Par. 5.)

"If a man has stolen a child he shall be put to death." (Par. 14.)

"If a man has committed highway robbery and has been caught, that man shall be put to death." (Par. 22.)



"WE TALK WITH THE GHOSTS OF VANISHED CITIES"

A pictorial effort to visualize this fine phrase from Mr. Peterson's study of "The Destiny of Nations." The Arab of today is standing amidst the massive ruins of the splendid palace of Nebuchadnezzar II, the only considerable remains of Babylon that still endure, while above we have a vision of the mighty city that once flourished on the banks of the Euphrates here. The details of the reconstruction are based upon the best historical data.

Photo. Underground & Underwood

"If a fire has broken out in a man's house, and one who has come to put it out has coveted the property of the householder and appropriated any of it, that man shall be cast into the selfsame fire." (Par. 25.)

"If a man without the consent of the owner has cut down a tree in an orchard, he shall weigh out half a mina of silver." (Par. 59.)

If the mistress of a beer-shop has not accepted corn as the price of beer, or has demanded silver on an excessive scale, and has made the measure of beer less

than the measure of corn, that beerseller shall be prosecuted and drowned." (Par. 108.)

"If a man has married a wife and a disease has seized her, if he is determined to marry a second wife he may marry her. He shall not divorce the wife whom the disease has seized. In the home they made together she shall dwell, and he shall maintain her as long as he lives." (Par. 148.)

"If a son shall strike his father his hands shall be cut off." (Par. 195.)

"If a man has hired an ox, and God



HOW THE GREAT SLAVE ARMIES OF ANTIQUITY WERE RECRUITED

The magnitude of the achievements of Babylon and Assyria was possible only in states where an immense part of the population was enslaved. Their wars were waged to recruit the slave population as well as to increase their power, and very vividly in this sculpture, now in the British Museum, do we see portrayed by an Assyrian artist the manner in which their vast slave armies were augmented

has struck it, and it has died, the man that hired the ox shall make affidavit and go free." (Par. 248.)

These remarkable statutes were in force throughout the Babylonian Empire in the third millennium before Christ, and they were enforced by judges, who, according to the most recent scholarship, were aided in their task by a body of jurymen. Moreover, the code from which the extracts have been taken was only a compilation of earlier law.

SECURITY of life and property were the privilege only of the few in ancient times

We are thus brought face to face with a community which in that remote epoch enjoyed the security of property and the protection of life and limb. A vast series of clay tablets have been discovered dealing with all kinds of private contracts, leases, sales, education, customs dues, marriage and divorce, banking, property in slaves, and the tenure of land. "It is startling," says Mr. Johns, "to find that much that we have thought distinctively our own has really come down to us from that great people who ruled the land of the

two streams. We need not be ashamed of anything we can trace back so far. It is from no savage ancestors that it descends to us. It bears the 'hall mark,' not only of extreme antiquity, but of sterling worth. The people who were so highly educated, so deeply religious, so humane and intelligent, who developed such just laws and such permanent institutions, are not unprofitable acquaintances. A right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in medieval Europe."

These words contain historical truth. Nevertheless, "a right-thinking citizen of a modern city" would discover in ancient Babylon much that would offend his sense of justice. If he examined the lower strata he would find a population sunk in slavery. For Babylon was, like Rome, one of the greatest slave states of antiquity. The superstructure of her power, her wealth, and her luxury was based upon the labour of the servile class. The Code of Hammurabi, admirable as it is in its attempt to create order and justice, legislates on behalf of the two upper



BABYLON MADE HER NAME THE MOST DREADED IN THE WORLD
 Ashurnazirpal, who lorded it over Assyria and Babylon, 883-858 B.C., was but one of the series of kings who made Babylon and Assyria names of fear throughout the ancient world for over 2,000 years. In this fine sculpture the king has had recorded the submission of his enemies, who are compelled to abase themselves at his feet, purchasing their lives at the terrible price of slavery

layers of society, the Amêlu, or aristocrat, and the Muskênu, who was the representative of the middle class. The "ardu," or slave, was only a chattel, "sag"; he was not a person, he was bought and sold like a beast of burden.

Now, a slave state which lasted more than three thousand years, and carried on war frequently for the purpose of increasing its industrial and agricultural population, must have handled incalculable millions of human beings who were denied elementary rights. In other words, a real nation had not yet been formed, and apart from the many external causes which brought about the decline of Babylon—the series of exhausting wars between her rivals and herself, and between herself and her own offspring, Assyria, the growth of other Powers like Media and Persia, the loss of trade—a social cancer was working from within. Her power was built on artificial foundations.

Her industry and her army were recruited from a vast slave population who had no genuine interest in her continuance and who, in the moment of danger, were ready to acclaim the invader. Cyrus and Alexander were

received with shouts of joy. There was no genuine cohesion of interests in a state which represented a mechanical and forced combination of nationals who were nationals only in name.

WHILE we marvel at Babylon's wonders we must remember the horrors of her slavery

When, therefore, we read of the glory of Babylon, of her chariots and her horsemen, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," as Isaiah described her, the vast city with hanging gardens and meadows and orchards within her triple walls, her hundred gates of brass, her busy quays on the banks of the Euphrates, which ran through her like a diagonal, her great pyramidal Temple of Bel, the gorgeous processions through her perfumed streets, her purple and fine linen, her gold and precious stones, her silk and wool, and all the treasures of her traffic carried by ship to the mouth of her great river or across the desert by caravan—when we think of all the hypnotism of her luxury, let us remember that in her markets the price of a male slave was thirty shillings, and of a female thirteen shillings and

sixpence. Over her vast grave there now grow a few tamarisks.

Alexander the Great had felt the spell of Babylon, and he decided to make it the capital of the vast Asiatic-European empire which he had planned. But it was at Babylon that he died, June 13, 323 B.C. If he had lived to carry out his great scheme of a fusion of the peoples of Asia and Europe the history of both continents would have been profoundly modified. For he would have rearranged the affairs of Greece, and assuredly he would have passed on to Italy and would have succeeded where Pyrrhus failed in the attempt to subdue the West.

IN Greece and Italy we first see social institutions that resemble those of our own day

The great political experiments of the Greek states had, indeed, already been made, and it was well for Europe that both Greece and Rome were able to evolve their political systems disentangled from Oriental and semi-Oriental influences. Not that the interchange of ideas between East and West had not been constant many centuries before Alexander carried Greek culture as far as India. Bury points out that "the backward condition of Western as contrasted with Eastern Greece in early ages did not depend on the conformation of the coast, but on the fact that it faced away from Asia." But the Asiatic influences had been confined to the spheres of art, commerce, and religion. Egypt, too, had made many contributions to early Mediterranean civilization, but she had made no new contribution to the art of government.

It is in the Greek and the Italian peninsulas that we first recognize social institutions which, in their essence, are akin to our own. The dead weight of Babylonian, Assyrian, Persian, and Egyptian tyrannies seems to be lifted. We are breathing a new air. The gift of ancient Greece to Europe was not merely the gift of deep thought or great art, but the gift of individual liberty, although that liberty was still

the apantage of a minority of the citizens.

The fact that we find ancient Greece split up into more than one hundred and fifty separate states, which shared in the same racial descent but remained politically independent, is of profound significance. For it means that the Greeks, like all Aryan stocks, like the Celts, like the Irish of to-day, had a passionate desire for self-government. In each of these Greek states the political education of Europe had begun. No form of government, and perhaps of misgovernment, known to-day is unrepresented in Hellenic and Roman history. Kings are succeeded by oligarchies and oligarchies by democracies in bewildering succession, and sometimes, as in the decay of Athens and of Rome, the real power, although disguised, lay in an ochlocracy, for the day came when, in order to postpone the utter collapse of the State, an idle and corrupt population was kept quiet by bribes and doles.

The evolution of Greece and of Rome was marked by perpetual unrest and struggle within and without. Nevertheless, amidst all the effervescence, alliances and counter-alliances, fratricidal wars, defensive leagues, which melted away almost as soon as the common enemy had been overcome, internal crises, agrarian troubles, party and partisan strife—amidst all this political conflict the secrets of government were being learned.

TO ancient times it was that men of the Renaissance turned for their renewed ideals

The whole political future of Europe was being rehearsed, and the peculiar characteristics of European as opposed to Asiatic mentality and culture were being formed and fostered. One of the most impressive facts in history is that after the long night and nightmare of the Dark Ages and the Middle Ages, it was to the spirit of the great days of Greece and the great days of Rome that the men of the Renaissance returned in their search for moral and intellectual freedom.

Offshoots of the same race, the Greeks and the Romans founded their early communities on identical lines. The three great political subdivisions were the tribe, the clan, and the phratry—Roman curia—or local association linked by certain religious rites. In both cases we find that the

voice of the body of free citizens makes itself early heard and obeyed. There is a "king" or leader who has likewise priestly functions in his rôle of intermediary between the folk and their gods. The king is supported by a council, probably of elder statesmen. In order to carry out any project he must obtain the consent of the council. But that was not sufficient. If the people duly assembled withheld their approval the project could not be realized.

Here we discover, as in diagram, the main contour of our own political institutions. In these early states, indeed, representative government, as we know it, did not exist. The communities were small. Primitive Athens, like primitive Rome possessed only a few square miles of territory. The entire body of citizens sat in assembly and passed legislation. But a great discovery had been

made—the discovery that success in government and public order depends upon as complete an identification of interests as possible.

Despite the political paralysis which finally overtook Greece this was the light that shone in her. And in

republican Rome, throughout the many changes which took place in her political structure, we are never allowed to lose sight of the vital idea of public rights.

It is essential to note, however, one remarkable contrast in the development of the two great sister nations of classical antiquity. Identical in their political beginnings, the one wholly diverged from the other on a different road of evolution. Whereas in Rome the tendency was towards cohesion and centralization, in Greece separatist influences remained active till the end, and were, indeed, one of the main causes of her failure. To put it in another way, in Greece the movement was centrifugal, in Rome it was centripetal. There was an Athenian and even a Spartan empire, and still later an attempt at empire by Thebes, but in each case the venture miscarried.



THE CODE OF HAMMURABI

Perhaps the most interesting piece of engraved stone in all the world is this small diorite column, which is now in the Paris Louvre, containing a summary of the astonishing laws of the Babylonian Empire under King Hammurabi, about 2100 B.C. The king receiving the laws from the sun god is sculptured at the top

There was something miniature in the Greek city state, which was like a cameo, in comparison with the vast canvas of Rome. Even within the narrow boundaries of Greece the attempt at unity was unrealized owing to the commercial jealousies of the separate states.

On the other hand, Rome, which grew out of the humble nucleus of a city that was little more than a village, allied herself with sister communities, and by a gradual process of expansion and absorption within and without the peninsula attained and far surpassed the massive proportions of the empires of the East, and became their territorial heir. In the sphere of administration and of law Rome left a far deeper mark than Greece on European institutions. After the Empire had fallen and the Church sat throned on the ruins of the imperial city it was still to pagan Rome that the founders of the new European states looked back in their attempt at reconstruction.

Athens might have become the chief agent in the attainment of permanent unity among the Greek states, but she failed mainly owing to her restriction of Athenian citizenship to those who could prove Athenian origin. Moreover, her policy of taxation of her dependents was as little far-sighted as her system of franchise.

On the contrary, the policy of Rome towards her colonies and subject states was, like the policy of Great Britain, conceived on broad and generous lines. Whenever possible she granted autonomy even to a recent enemy, as Britain granted it to South Africa almost as soon as the South African War was at an end.

The secret of Rome's power of absorbing her conquered peoples lay in the skill with which she granted the rights of citizenship. Many of her proconsuls were, indeed, guilty of extortion, and the provinces were drained of their wealth for the sake of the grandees of the capital. But these things happened when the period of decline had already begun in the republic as well as in the empire. There can be no doubt that the duration of the Roman state may be partly explained by the far-sighted character of her colonial policy, whereas the brief brilliance of Greece may be partly attributed to less



A BOUNDARY STONE OF BABYLONIA

Set up to mark the extent of a private individual's estate, it is inscribed with certain texts which refer very clearly to the ownership of the land during the reigns of two kings, about 1000 B.C. This stone is now among the treasures of the British Museum, London

genius in the science of government.

Various vices—moral, political, and economic—attended the Greek decline. The loss of productive power following incessant and internecine strife, and a startling fall in the birth-rate—even Aristotle advocated abortion in order to prevent overgrowth of population in the cities—were accompanied by a decay

of public spirit and by political apathy. The racial suicide with which France is threatened to-day was so active in Greece that in the first century A.D., according to Plutarch, the entire country was incapable of furnishing even three thousand infantrymen. The free citizens were enormously outnumbered by the slave population. It has been calculated that in the great age of Athenian culture four-fifths of the population of Attica were slaves.

Once more we are face to face with a society resting on artificial foundations. In the ancient republics liberty was enjoyed only at the top. Even supposing the policy of Pericles regarding the franchise had been wiser, and that Athens had secured a more permanent empire, the seeds of dissolution already lay sown in the lower social strata. Her slaves were perhaps happier than the modern slaves in the southern states of the American Union and in Jamaica. It is hard to say. But in any case, and apart from moral considerations, the economic effect was ruinous.

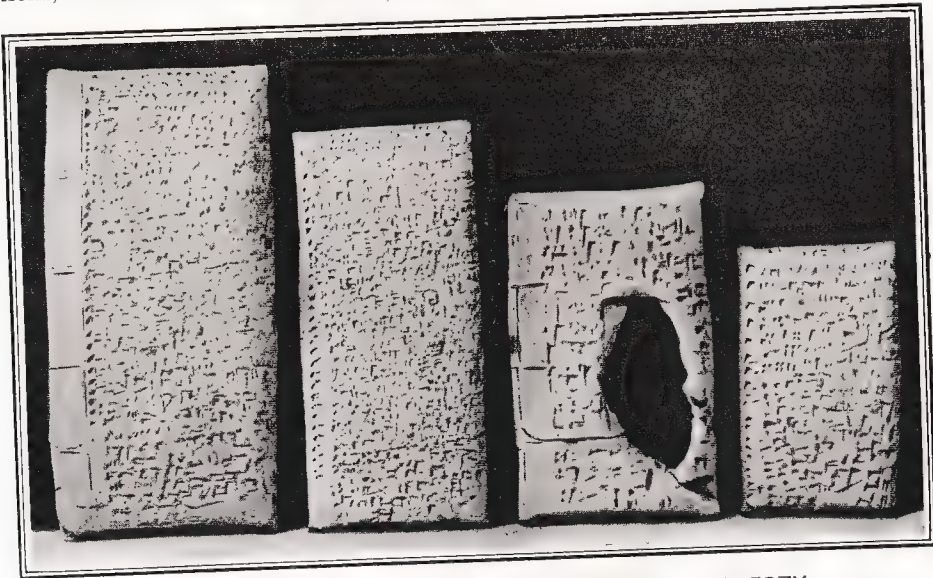
An idle minority of citizens were living like parasites on the labour of a servile class. In the fourth century the best Greek minds pointed to moral causes in explanation of the lassitude and collapse of Greece in presence of the virile invader from the north. The subjection to Macedon was only the prelude to the subjection to Rome.

ALL great nations of history present a similar spectacle of growth, flourishing, and decay

History, indeed, appears to present us with an ever-recurring cycle in the life of nations.

The first period is marked by the attempt of the early community to hold together amid surrounding enemies. Fusions and alliances take place, and we watch the gravitation of power to one centre rather than to another.

In the second phase the community has accumulated greater energy, has become more aggressive, and its military strength has become formidable. Rivals have been vanquished and absorbed. The acquisition of territory has brought



ANCIENT SECURITY FOR THE RIGHTS OF PROPERTY

Few items among the litter of Babylonian remains are more interesting than these contract records, inscribed, like all the literature of that strange and ancient people, first in soft clay and made permanent by baking afterwards. The two on the left record the division of their father's property by five brothers in Hammurabi's time, and the two on the right set out the details of the sale of a house. The complexities of a great civilization had been mastered in Babylonia

Photo Mansell & Co.

wealth, and the choice of strategic frontiers has brought security. But the territorial expansion has demanded certain adjustments in the framework of government, and there is a tendency to bureaucracy and centralization. A consolidation of power and privilege accompanies the growing complexity of the administrative system. The original nucleus is now the centre of a great circumference, and the state is at its zenith.

QUALITIES in which Roman character resembled the British in days of empire building

In the third phase, prosperity, wealth, and ease threaten to sap the nation's vitality. The people are living upon the capital of prestige and energy created in the past. Decay has set in, and it may be rapid, as in the case of Greece, or the state, as in the case of Rome, may suffer a long decline.

Such in rough outline appears to be the mortal trajectory described by the nations of the ancient world. Each of them, like an individual who has done his life's work well or ill, passed away, and the accumulated forces were dissipated or entered into new combinations. When we look back to the beginnings of Rome we observe a cautious movement in *adagio* and *andante*, but presently there is an acceleration towards the *allegro* and *vivace* of conquest in the crescendo of empire. And there can be no crescendo without preparation. In about one hundred years Rome subdued all her enemies and became the mistress of the world. What massed energies lie behind that single fact!

Those who wish to study the prolonged preparatory discipline to which the Romans subjected themselves for their imperial task may turn to the pages of Mommsen, and there are the pages of Gibbon for those who desire to watch the slow *diminuendo* and *finale*.

Here we can only remind the reader that the territorial aggrandisement of the state was the work of the militant republic, and that it was under the republic that the virtues generally identified as Roman and Western were

fully developed. The Roman genius for government was trained and perfected in the internal conflict between patricians and plebs. How jealously the latter guarded the sacredness of public right is seen in the creation of the tribunate, an institution unknown to the Greeks. The tribune, whose person was inviolate, was more than a liaison officer between the two sides. Later he became a factor in the government, and his duty was to vindicate the claims of the free citizens.

In the search for justice and fair play (except towards the slaves, and yet even in their behalf humaner legislation was introduced) the Roman character most resembles the British. There is a certain massiveness and breadth in the policy of both peoples which is not discoverable elsewhere. They are the two most successful colonising states which history knows, and with some exceptions their overseas policy is remarkably alike. Both posted pickets of empire in every corner of the world. In the years to be—let us say in the thirtieth century—it will be impossible for any student to understand the course of history without a study of the rise and influence of the British Empire. So to-day modern civilization is unintelligible to us unless we know something of the contribution of Rome. The traces of her activity are everywhere around us. She was here in Britain, and remained some five centuries.

THE material and intellectual legacies of Rome to the modern world are inestimable

In Britain, as on the Continent, she left not merely the material remains of her civilization, but the legacy of her language and her institutions. France is full of her relics. The fortifications of Nîmes, like those of Chester, were Roman, and in the building and buttressing of her Constitution, France, even in modern times, still borrowed from Rome. The system of the prefecture, whereby in the different departments of the state the Prefect (*præfectus*) represents the government was



"OVER HER VAST GRAVE THERE NOW GROW A FEW TAMARISKS"

Despite their splendour and glory, all the great empires of the past—Babylonia, Assyria, Persia, Egypt, Greece, and Rome—have dwindled into dust. Though many of their laws were wise and liberal, each of these great states was ruthlessly built up on the blood and bones of enslaved millions, and thus carried at its heart the canker of its eventual decay. In the fine words of our author: "When we read of the glory of Babylon let us remember that in her markets the price of a male slave was thirty shillings. Over her vast grave there now grow a few tamarisks."

Photo Underwood & Underwood

a Roman creation. And why is Spanish a modern variant of Latin? Only because very long ago Carthage, the hereditary enemy of the Romans, having seized Spain as a base for the attack on Italy was checked in time. For Rome marched into Spain, overthrew the invader, and annexed the country (201 B.C.).

And yet the day came when Rome's immense activities ceased, and when her people were overtaken by collective weariness. New forces were awake. In the opinion of Gibbon, the decline of the Roman Empire is "the greatest

and most awful scene in the history of mankind." Perhaps the fact which, more than all others, creates astonishment is that a people who made a contribution of such magnitude to civilization and order, and who framed the greatest system of law which the world has known, fell before a horde of barbarians.

We cannot refrain from pointing out once again that the collapse can never fully be explained without reference to economic causes which, in turn, veil causes of a deeper kind. The land problem and the slave problem were

closely connected. The great estates (latifundia), on which slave labour was employed on a vast scale, had fallen into the hands of a few magnates. Rome had conquered the world, but degeneration had already set in at the centre. Free labour, when it happened to exist at all, was so meanly remunerated that it failed in competition with the slave market. It has been calculated that when the free citizens of Rome numbered 320,000 the slave population reached nearly a million.

THE *final causes of the long decline and chaotic fall of the Roman Empire*

In and around the capital alone, therefore, there existed an immense and fatal disproportion of powers and rights. The creators of wealth were themselves wageless, and, while the birth-rate decreased in the upper, it increased enormously in the labouring class. There had been revolutions of the slaves, but they had all been crushed. The day of the emancipation of labour and of its share in political responsibility was still far off. A luxurious minority living on the fruits of servile industry is not a state.

Lastly, the genius for administration which had controlled so marvellously and for so many centuries the dangerous and subversive elements of which the Roman world was composed, at length forsook the ruling class, and government and governed alike went down before the invader.

The eras of human history are not shut off from each other by closed gates. In the chaos which followed the dilapidation of the Roman Empire we already descry, although dimly, the forces which were to reconstruct the European system. It is true that the great roads which had connected Rome with her dependencies were blocked and barred, and no new traffic, either of commerce or of the arts, passed over them. The communities which, as distant as Britain, had looked to Rome for military support and administrative guidance, were left isolated to fight for themselves,

and, after a precarious existence, to accept membership in alien nations.

The disappearance of Rome had caused far and wide a political earthquake, and its reverberations were felt throughout many centuries. The Teutonic destroyers of Latin civilization were themselves uncivilized, and attempted to learn slowly methods of government, compared with which their own tribal law and administration were rude and primitive.

The period from the fifth till the tenth century is known as the "Dark Ages." The lines of communication with the older world appeared to be wholly severed. Nevertheless, the magic name of Rome remained, and the barbarians expressed their awe in presence of her ruin and of the imperial task which she had accomplished. Moreover, out of the confusion two new Powers arose—the Holy Roman Empire and the Papacy—and the operations of the former in the secular and of the latter in the spiritual sphere fill the record of what is called the medieval period. But the term "Middle Ages" is really a misnomer. History is an ever-flowing stream. There are no Middle Ages. We are now in the twentieth century, and let us ask in what sense a student in the thirtieth century will be able to understand the term "Middle Ages"? To him our own era may seem medieval, and how will he designate the period which is known as medieval to us?

THE *great period of transition from ancient to modern society and the opposing forces*

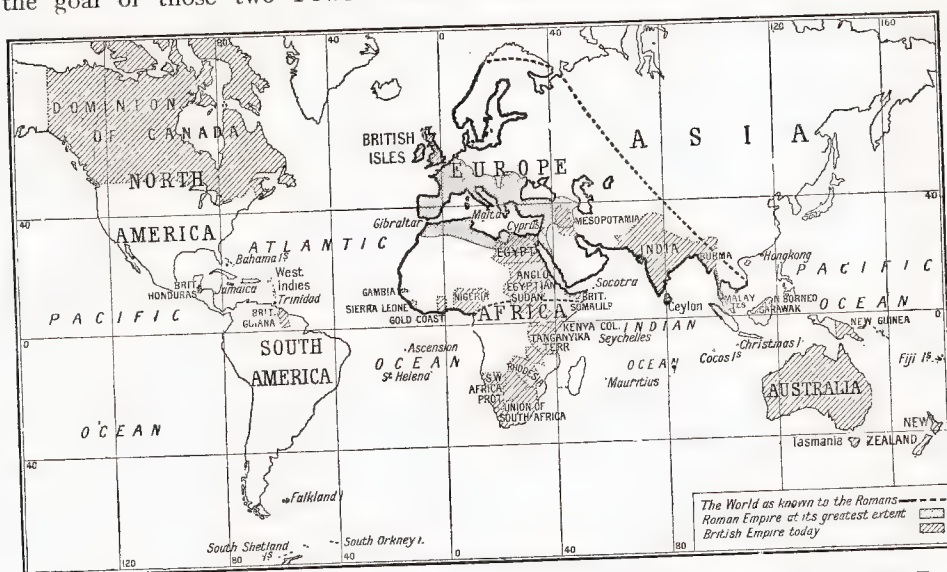
The truth is that history cannot be walled off in sections, for there is a constant overlapping of influences. Although, therefore, we recognize the arrest and stagnation which overtook European civilization, the loss of art and of law when the power of ancient Rome was withdrawn, we prefer to regard the entire period from the fifth century till the discovery of America in 1492 as the great period of transition from ancient to modern society. It was the period of gestation of the forces

which were in due course to create the nations of to-day.

Now, the Holy Roman Empire and the Papacy fought against those forces, and they both failed. Each of them, now in cooperation and now in antagonism, attempted to preserve the social framework which had been Rome's legacy to the world. There was to be a kind of dual universal monarchy, one secular and the other spiritual, in the affairs of men. Absolute uniformity in religion and in state institutions was the goal of those two Powers which

1806, when Francis II. of Austria informed the Germanic Diet that he had resigned his crown as Roman Emperor. But that Empire had been a dream rather than a reality from the beginning, and its concord with the Papacy was of brief duration.

Both Empire and Papacy failed to impose upon Europe that uniformity of rule for which Dante, weary of the world's confusion, so ardently longed. The ideal, indeed, was not wanting in a certain grandeur, but, even although the temporal and the spiritual power



THE BRITISH EMPIRE TO-DAY AND THE ROMAN EMPIRE AT ITS HEIGHT
Of all the imperial races the two best endowed with the genius of colonisation have been the Romans and the British. Within the limits of the world as then known, Rome predominated to an even greater extent than Britain does within the wider world of modern knowledge, though Rome's remotest outposts of empire look curiously near the capital city in comparison with the widespread British dominions of our day

entered into partnership for the government of Europe. The pact—if we may so name it—was consummated in A.D. 800, when Charlemagne was crowned Emperor by Pope Leo III. in Rome. This has been called by Bryce "the central event of the Middle Ages."

It may be so, but the Holy Roman Empire of Charlemagne and his successors was only a shadow and simulacrum of the empire of the Caesars. A wit declared that it was neither Holy, nor Roman, nor an Empire. It came to an end officially only as late as August,

had acted in unison, it was an ideal impossible of realization. The dynamic forces which were to awaken the modern world were being generated by national groups under the kingship in England, in France, and even in Spain, although Spain gave to the Holy Roman Empire one of its greatest representatives, Charles V., the grandson of Ferdinand and Isabella. In Italy, too, when the Pope had become a monarch, new and yet old political forces were at work in the republics like Venice, Florence, Genoa, and Pisa, who were jealous of their independence.

The configuration of Europe, which we see to-day, was already taking shape in the twelfth and thirteenth centuries, and the centralizing efforts of Empire and Papacy were doomed to failure. The Papacy triumphed over the Empire, but its own spiritual absolutism was in turn impeached, and the Reformation destroyed the unity of Christendom.

THE *thrill of new thought and emotion that came with the end of the Middle Ages*

Perhaps it is worth noting here, as characteristic of the political instinct of the English people, that when Edward III. was elected Emperor of the Holy Roman Empire (1347), Parliament forbade him to accept the honour. Another English king, Henry VIII., became a candidate (unelected) for the same throne in 1519, and that date will serve to remind us that the forces of political and religious disintegration were already busy on the Continent. The Diet of Worms, to which, by a strange irony, Charles (the successful candidate for the imperial throne) was compelled to grant a safe conduct to Luther, sat in January, 1521. The Reformation had come, and it, too, arose out of those strange fervent energies, which awoke in the fourteenth and the fifteenth centuries, and characterise the period called the Renaissance.

It was once customary to restrict the Renaissance to that revival of learning which originated in Italy. But we now know that the movement has a wider and deeper significance. It was accompanied by an expansion, not only in the sphere of intellectual, but also in the sphere of practical life. The re-discovery of the art and poetry and philosophy of Greece, and the re-study of the literature and the law of Rome mark, indeed, the most momentous stage in the history of culture.

The thrill of new thought and new emotion, which we find in the works of Da Vinci and Raphael and Michelangelo, in Velazquez and Cervantes and Calderon, in Chaucer, in Shakespeare, and in Bacon, is felt far into the eighteenth century and reappears in

Rousseau and Voltaire. For the Renaissance was creative as well as receptive, and looked to the future while it studied the great models of expression in the past. In many directions, and especially in the art of painting, it brought new beauty into the world.

Again, whatever value may be attached to the speculative activities of the era of scholasticism, mankind would have remained stagnant if human thinking had been perpetually cribbed and cabined in theological formulae. But after the long imprisonment we begin to hear the last clanking of the intellectual chains which bound the Middle Ages, and the liberated spirit is preparing for fresh enterprise.

Moreover, this intellectual resurrection was attended by an advance in practical discovery and invention. The compass was already waiting to be used by Christopher Columbus on his voyage to America, and the telescope was likewise waiting to be used by such scientific innovators as Copernicus (1473—1543) and Galileo (1564—1642). The manufacture of paper had received a new impetus, and the printing press—the greatest invention of all—was disseminating the new knowledge. The feudal system, with its gangs of serfs, who had replaced the earlier generations of slaves, received its death-blow from the new military weapons which the invention of gunpowder had introduced.

THE *fruit of the great period of discovery which was an outcome of the Renaissance*

All was changing, like the face of the earth when the efflorescence of spring covers the landscape which had been winterbound. Already in 1433 Prince Henry the Navigator, with his Portuguese seamen, was exploring the Atlantic. Cam discovered the Congo river in 1484-5, and Diaz doubled the Cape of Good Hope in 1488. At two o'clock on the morning of October 12th, 1492, a sailor on board the Niña, one of the ships of Columbus, sighted land, and on the same morning Columbus stepped on shore at San Salvador. America had



THE SOLDIERS OF ROME WHO BUILT UP HER EMPIRE

What manner of men were they who in their wonderful legions marched and counter-marched 'twixt Britain and Mesopotamia, and by their superb training and discipline overcame all enemies, building up within the term of a century the power of Rome as mistress of the world? Depicted by a contemporary sculptor, there are many fine groups of them to be studied among the reliefs on the Antonine Column, from which the above is reproduced

Photo, Anderson

been discovered. Vasco da Gama sailed from Lisbon in 1497, and after a voyage of eleven months anchored off the coast of India in May, 1498. Cortés was marching through Mexico in 1519, in 1526 Pizarro reached Peru, and ten years later his lieutenant Almagro conquered Chile. The banners of Portugal and of Spain were waving in India and in America, and the great era of European colonisation had begun.

John Cabot sailed from Bristol in 1497, and in June of the same year sighted Cape Breton Island and Nova Scotia, and his son Sebastian was cruising off Brazil in 1526. Jacques Cartier reached Newfoundland in 1534, and two years later he discovered the St. Lawrence. In the third quarter of the sixteenth century Drake had circumnavigated the globe. In 1584 Raleigh sent out the fleet which

founded Virginia, and eleven years later he was at Trinidad and on the Orinoco. English merchants were already settled in India in 1583, and in 1600, under a charter granted by Queen Elizabeth, the East India Company was founded.

We have chosen these scattered facts to indicate the stir and excitement which they must have caused in a Europe which had already grown old and exhausted on the banks of its own rivers and the shores of its own seas. Men now knew that there were other lands and seas and rivers which beckoned the spirit of adventure to advance. The fascination of travellers' tales, which happened to be true, had caught the ear of Shakespeare, whose Prospero in "The Tempest" makes Ariel

"fetch dew
From the still-vex'd Bermoothes."

The Bermudas were discovered early in the sixteenth century, by another Spaniard, Juan Bermudez, but they became an English possession before Shakespeare died. Although the energies of the Renaissance awoke in our own country later than in Italy and Spain, Germany and France, it was Great Britain that became the chief gainer, by the work of the explorers, in India and in America as well as in the islands of the Atlantic and the Pacific.

WHAT sort of Europe should we have seen to-day had there been no Renaissance?

The most momentous fact of all in this period of transition remains to be mentioned. The Mayflower sailed from Plymouth on November 11th (O.S.), 1620, and arrived in Massachusetts in December. The impulse towards individual freedom, which was the essence of the Renaissance, had likewise fired the forefathers of the men who were to return to take part in the Great War, 1914-1918, which revindicated the liberties of Europe.

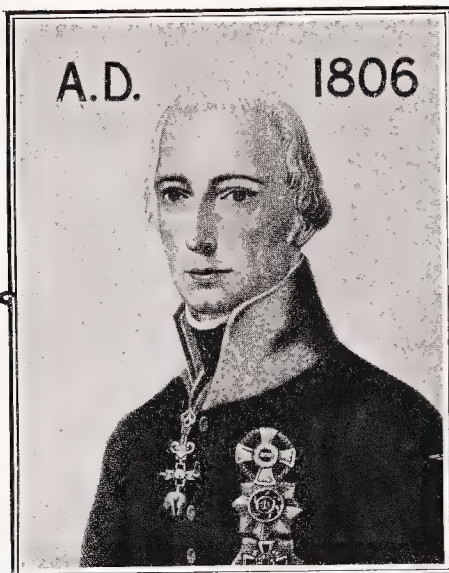
This brief reference to the Renaissance has been necessary because the spirit of that movement is still alive in the nations of the modern world. In the "rebirth" of human energy for humane as well as for "humanistic" purposes lies the hope of progress. The Renaissance is never at an end. Its message was and is that human life is a quest, and that the spirit of man outgrows all barren formulae. The iron circuit of the Middle Ages was broken.

Let us ask what sort of a Europe this would still be if there had been no Renaissance. The counter-revolution engineered by all the forces of absolutism, the Saint Bartholomews and Smithfields, the autos da fé in Spain, the intimidation of the new science, the vivi-cremation of Giordano Bruno, and the horrors of religious persecution in the Netherlands, all failed to quench the new spirit. If we look upon the Spanish Armada of 1588 as embodying and leading to the attack the forces of absolutism, secular and spiritual, we may feel some decent pride in the thought that it was Britain that shattered it.

We have mentioned Babylon, Greece, and Rome as representative states which created problems of empire that they were finally unable to solve, met rivals in the arena of history, and disappeared. This searching test of the nations, however, is still active and inexorable in the modern world. We saw that forces liberated in the Renaissance met and defeated Philip II. of Spain in his great attempt to re-establish in Europe the absolutism of the Hapsburgs and of the Papacy. But that was not to be the last effort or the last defeat of absolutism. In the two succeeding centuries, and especially during the reign of Louis XIV., France became formidable to European liberty, and in spite of the convulsion in 1789 she became later, under Napoleon, the most aggressive Power in the world. But she suffered defeat in 1815. Russia, which created a vast empire by remorseless aggression and consolidated an absolute Tsardom, is lying in chaos and economic ruin to-day. Prussia, whose strength increased rapidly under Frederick the Great, survived her disaster in the Napoleonic wars, and in due time placed herself at the head of the German Confederation. She increased her territory at the expense of Denmark, Austria, and France, and became with her federal states the greatest military Power the world has known. But her defeat came in 1918, while Austria, which had likewise survived the onslaught of Napoleon, lies at last dismembered and in ruins.

ELEMENTAL forces that breed revolt in states and produce continual change

What is this mysterious law which builds up and then breaks down a state? While the great nations are reaching their zenith the smaller exist under their shadow in perpetual fear of aggression and the loss of territorial rights. In certain cases, as for instance in the case of Switzerland, security can be explained only by the cynical fact that for strategic reasons her surrounding neighbours found it advantageous to guarantee her neutrality. Out of this



THE CENTRAL EVENT OF THE MIDDLE AGES

One of the most interesting episodes in the history of nations is that of the Holy Roman Empire, concerning which a wit has said that it was neither Holy, nor Roman, nor was it an Empire. It was, in effect, the effort of kings and emperors for a thousand years to carry on the tradition of Rome's imperial power in the interests chiefly of kings and emperors, and it began with the crowning of Charlemagne in 800 and ended with the resignation as Roman Emperor of Francis II, of Austria in 1806

long conflict in which nations have been shaped and trained in Asia and in Europe, in Africa and in the New World, one fact seems to emerge: like the forces of Nature the forces of human history are explosive. The great groups which we call nations contain volcanic and inflammable elements, the area of combustion may be narrow or wide, the moment of ignition may be soon or late, but at last the conflagration bursts. We cannot doubt that there is a close relation between this human unrest and the failure of the state. But since a well-governed state may succumb to a more powerful neighbour, the search for the moral causes of decline becomes more difficult.

We might call the idea of Freedom the high-explosive of history, for, in the end, it has broken down one after another every Bastille of arbitrary power. Great as were the indirect and ultimate political effects of the Renaissance and the Reformation neither of those movements had a political motive or a political origin. It is in the French Revolution that we discover, not indeed the earliest, but the most vehement and dramatic expression of rights. French

thinkers who preceded the Revolution had been profoundly impressed by the events in England in the seventeenth century and especially by the Revolution of 1688. And the actual leaders of the Revolution found inspiration and encouragement in the American Declaration of Independence (1776).

THE factor of national disturbance which industry introduced to the modern world

Lafayette brought home from America the aphorism that resistance is a sacred duty. Members of the French aristocracy who had crossed the ocean to fight in the American armies returned to Europe convinced of the truth of democracy. But the commotion in France was unaccompanied by the constructive political genius which created federation in the American Colonies. In France the Revolution signified the transition from feudalism and absolutism, but in no other country had the break with the past been so convulsive.

If the federal principle had been adopted by France there might have been no Napoleon. But out of the seismic chaos of the Revolution came Napoleon, and a new attempt at



A MAN AND A SHIP THAT ALTERED THE HISTORY OF NATIONS

The era of discovery which sent the mariners of Spain and Portugal overseas in quest of new lands and fabled riches had its greatest event in the voyage of Columbus to America in 1492. The "long voyage ship," to which Sir Arthur Keith in the preceding chapter attributes so much importance in the development of the nations, had its most notable example in the little Santa Maria of Columbus. Our picture is a photograph of an actual duplicate of his vessel, which was sailed across the Atlantic for the World's Columbian Exhibition at Chicago in 1893.

European absolutism which involved Europe in a new series of wars. In other words, France had missed a great historical opportunity and soon forgot the great doctrines of "liberty, equality, and fraternity" which had been emblazoned on her Revolutionary banner.

It was not the labouring population, it was the middle class which gained most by the Revolution. In the Declaration of the Rights of Man the private ownership of property is not only sanctioned but is defined as "an inviolable and sacred right." The estates of the noblesse and of the Church were, indeed, confiscated and partitioned, but only for purposes of sale to the highest bidder. In fact, a new conception of the state had arisen, the conception that the state is an arena for free competition for the prizes of life. But it is precisely this conception which lies at the root of modern industrial unrest and has created the

class war. Rank was abolished, but it soon returned, and found itself elbowing the new aristocracy of wealth. Besides, the protagonists of the Revolution belonged to the middle class. Robespierre was an avocat, Danton another, Sieyès an abbé, Marat a doctor, Fouquier-Tinville an attorney, Collot d'Herbois an actor, and Saint Just, like Camille Desmoulins, had studied law and letters. Such men had no genuine desire for "equality." The nineteenth and the twentieth centuries would hear and would satisfy demands from the proletariat which would have made Sieyès and Saint Just stand aghast.

France, in fact, had been in volcanic travail in order that the bourgeoisie might consolidate their position before the new era of modern industry, which would replace the aristocracy of land by the aristocracy of capital, had set in. Moreover, the Revolution, which



MODIFYING INFLUENCE OF ANOTHER SHIP AND OTHER MEN

As interesting companions to Columbus and his ship we give here a reproduction of a model of the Mayflower, and the portrait of a Puritan, typical of those who are remembered to-day as the Pilgrim Fathers. The most momentous fact in the period of transition which followed the era of discovery was the rôle which the Mayflower and its passengers were to play in the history of the great North American continent. This little ship and the men and women that it carried were to make Northern America Anglo-Saxon both in character and in speech.

From a model made by Goulding & Co. Plymouth, for the Mayflower tercentenary

was to destroy all tyrannies, ended inevitably in Napoleon and in militarism, in a vast burden of debt, and in Waterloo.

Is history then merely a Penelope's web of which the nations are the weavers, and which is woven up during one century only to be unwoven in the next? Is its record only a necrology of nations? And must one generation accumulate abuses which the next must sweep away?

The great military and economic effort of France in the seventeenth century was only a preparation for the deeper corruption of the succeeding age and for the catastrophe of the Revolution. Is there, then, no finality in this endless experiment of nations?

Now, from the downfall of Napoleon in 1815 until the downfall of the German Emperor and his allies in 1918 there had taken place in Europe a vast economic reconstruction owing to the use of

steam and, later, of electricity for industrial purposes. Modern wealth began to be created by new processes of manufacture, and the towns, as the centres of industry, attracted the country population to the great factories. These economic changes created in all nations social problems which still await solution. Moreover, the new activities of world commerce brought about changes not only within the nations, but between them, for there was a struggle for markets more intense than the old system of international barter had ever known. Again, the social status of the labouring class in one nation became of interest to the working class in another, and the doctrine of the solidarity of labour throughout the civilized world began to attract attention.

The social and economic history of the nineteenth century is mainly the

history of the struggle between Capital and Labour, not in one, but in every nation. In order to be able to measure the vast change which has taken place within less than a hundred years in our own country, it is sufficient to remember that in 1825 Trade Unionism was not merely illegal, but criminal, and was defined in English law as "a conspiracy in restraint of trade." We have seen that ancient society ignored the fact that a man's labour is his most sacred property. It solved its industrial problem by purchasing slaves. But the introduction of the wage-earning class, who became gradually insistent on the realization of their own economic and political rights, has brought a new factor of national disturbance into the modern world.

COMMERCE is the most aggressive force in international relationships of our own time

Moreover, in spite of the dream of the solidarity of labour everywhere, the industrial class of one nation competes for the world's markets with the industrial classes of other nations. The task of every state is double :

1. Internally to adjust the relations between its own members, and
2. Externally to adjust its relations with other states.

These two problems are closely connected, and would lead us into a discussion of such subjects as Free Trade and Protection. It is sufficient to note that a relentless competition takes place between the great organized national groups, and that that competition very frequently leads to war. For the greater the extent of territory, the greater the resources, and the greater the chance of economic superiority.

The country rich in coal and iron and oil and other raw materials will secure supremacy in the field of manufacture and trade. And since economic supremacy is not only a cause, but also an effect of military power, the temptation to expand becomes irresistible, especially if the question of over-population becomes pressing. Here we glance at the supreme problem of the modern peoples.

It is probable that the historians of the future will assign certain economic causes as among the factors which brought about the struggle of the nations in 1914. The focus of interest lies, of course, in the development of modern Germany as a military and industrial Power. To the old historical feud between Germany and France was added the formidable industrial menace of the most industrious people in Europe. Germany was becoming predominant in Central Europe and elsewhere, and the appetite increases by what it feeds on. Her industrialism financed her militarism, and her militarism promised her industrialism new fields for expansion. A new and more insidious absolutism threatened Europe.

But there had once been another Germany of "humanism," the Germany of Lessing and Goethe, the Schlegels, Winckelmann and Beethoven. The temperamental change which took place in the German people can be traced to the victories of Frederick the Great. Their educational system was framed with a view to inspiring the young with the Pan-German ideal of a Deutschland victorious in every field of human activity. The German commercial became only less aggressive than the German military battalions. Germany was the Assyria of the West, Assyrian in her energy, her ruthlessness, and her pride.

GERMANY'S downfall was due to an excess of energy and abuse of it, not to decay

If we count Luxemburg, we find that the frontiers of eight foreign states surrounded her. Thus compelled to become a military power, it was the strategic weakness of her geographical situation which transformed her into an armed camp, and her standing army became a standing menace to the rest of Europe.

As she transformed herself from an agricultural to an industrial community her energies increased and sought an outlet in all directions, and especially towards the sea. The old Baltic trade was insufficient, and Germany, looking

towards the North Sea and the Atlantic, began to build ships. But on the sea she met Great Britain. Her military engineers wrought marvels with her contracted sea-board. The Kiel Canal strengthened the strategic position, because it doubled the striking power of the fleet. We hint at these economic facts because they must be added to the immediate causes of the war—the strokes and counter-strokes of a deceptive diplomacy, and the ambitions of a group of men leading and misleading a group of nations.

History is full of paradox. When the mechanical maelstrom of modern war was let loose in 1914 Great Britain became the enemy of the Power with whom she had never had a quarrel and the ally of her own hereditary foe. Let us observe that the downfall of the German Empire cannot be explained by the cycle of exhaustion and decline. Germany was reaching the zenith of power. So great was that power that in order to overthrow it the European Allies required the help of the United States. It was not because Germany had too little, but because she had too much energy, and was about to misuse it against the liberties of the world, that her defeat was due.

We are now in a position to ask: What has been the rôle of Great Britain in the history of nations? It is a most remarkable and significant fact that four times within four hundred years and very near the end or beginning of the centuries Britain intervened decisively in European affairs.

THE part played by Great Britain during four centuries in the history of nations

We saw that in 1588 she defeated the absolutism of Spain and thereby saved the secular and spiritual liberties which the Renaissance and the Reformation had affirmed. But again towards the close of the seventeenth and at the beginning of the eighteenth century Britain checked the absolutism of France as represented by Louis XIV., and defeated it at Blenheim, 1704, Ramillies, 1706, Oudenarde, 1708, Malplaquet, 1709. At the end of

the eighteenth and the beginning of the nineteenth centuries Britain was again on the Continent, and defeated the new absolutism of Napoleon in 1815. And at the beginning of the twentieth century in 1914, in alliance with Belgium and France, she became the main agent in the defeat of Germany in 1918.

It is, indeed, useless to pretend that in these interventions Great Britain was not protecting her own interests. It is no less true that she was protecting the common liberties of mankind.

BRITISH Nation, by reason of its history, always to be found on the side of liberty

The rôle of equilibrator seemed to belong by nature to a Power detached from Europe and yet so close to it. A people who had won their Magna Carta (1215), and Habeas Corpus, and had framed their Bill of Rights (1689), found themselves instinctively on the side of liberty, wherever it was imperilled.

The record is doubtless stained by the policy which led to the loss of the American colonies, by certain events in the early administration of India, by the early struggles in Wales, and by the long struggle in Ireland. But as regards America, the best minds of the day expressed the conscience of the country in denunciation of the misguided government of a German king.

"This universal opposition," said Chatham, "to your arbitrary system of taxation, which now pervades America, is the same which formerly opposed loans, benevolences, and ship-money in this country, is the same spirit which roused all England to action at the Revolution, and which established, at a remote era, your liberties, on the basis of that grand fundamental maxim of the Constitution, that no subject of England shall be taxed but by his own consent. To maintain this principle is the common cause of the Whigs on the other side of the Atlantic and on this. . . . Resistance to your acts was as necessary as it was just."

These words, spoken in 1775, express the British ideal of government, and their spirit is the secret of the Empire. It is the verdict of impartial historians that the vast overseas possessions which Great Britain won at the expense of her European rivals have enjoyed sounder

government than would have been their lot if they had remained in the hands of Spain, Portugal, and even of France. The guiding policy has been that revenue raised in the Colonies must be spent on the Colonies, and that the arbitrary taxation which Chatham abhorred should find no place in the Dependencies as it finds none in the Mother Country.

THE tribute which the Constitution of the United States pays to British ideals

Perhaps, however, the greatest tribute which has been paid to the essential sanity and justice of the British conception of the state lies in the fact that the founders of the American Republic incorporated in their Constitution the main provisions of the Bill of Rights. The original schedule drawn up in 1689 was no new creation, but only vigorously reaffirmed the principles of the Common Laws which are shared by our kin on the other side of the Atlantic. It is worth while to reproduce here the main provisions of the Bill of Rights, because they are an epitome of English history. It is an Act which declares among other things—

“That the pretended power of suspending of laws or the execution of laws by regal authority without consent of Parliament is illegal. That levying money for or to the use of the Crown by pretence of prerogative without grant of Parliament, for longer time or in other manner than the same is or shall be granted, is illegal. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law. That elections of Members of Parliament ought to be free. That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament. That excessive bail ought not to be required nor excessive fines imposed nor cruel and unusual punishments inflicted. That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void.”

This impressive declaration closes with the statement by Lords and Commons “that they do claim, demand, and insist upon all and singular the premises as their undoubted rights and

liberties.” These principles were the gift of the Mother Island to the Anglo-Saxon world which was her offspring, and it was in defence of such liberties that the United States and the British Dominions sent their vast armies to Europe during the Great War.

If we turn to Burke's speech “On Conciliation with America” we shall find the ideal of the British Empire stated in language which might have been uttered to-day. “The fierce spirit of liberty,” says Burke, “is stronger in the English Colonies probably than in any other people of the earth. It is the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the Empire, even down to the minutest member.”

Now, if we take 1066 as the date on which the last infusion of foreign blood with the blood of the island stock began, this country has been inviolate for almost one thousand years. Of all the European nations Britain alone during that long period has suffered no real disaster to the fabric of her power. The blows from without as well as from within did not break, they only riveted the framework of her freedom. She holds in the modern the place which Rome held in the ancient world. From the Great War she has emerged with an increase in her vast territory.

IMMENSITY of the burden of empire which fate has shouldered upon Great Britain

If we reckon up the schedule of her commitments throughout the earth it is almost with a sense of awe that we remember that her colossal expansion can be traced from the nucleus of one small island. Even her enemies have admitted that wherever the long radius of her civilization has reached it has brought order and progress. Pitt once said “England has saved herself by her exertions, she will save Europe by her example.” But her “destiny” was on the sea, and took her far out of Europe and linked with her own fortunes those of millions of human beings of alien race and speech.



THE MAKING OF THE GREAT INDUSTRIAL CITIES

The vast economic reconstruction which took place last century in the era of industrial expansion changed the face of the world in all regions where industry could be made profitable. Look here at Manchester as it is to-day in the lower photograph, with its multitude of chimneys befouling the landscape, and the same scene as it was presented one hundred and ninety years ago. The change is probably artistically and hygienically for the worse, but who shall say that the industrial expansion

has not immensely added to the general comfort of mankind?

Napoleon called the British a nation of shop-keepers. But we are also a nation of ship-keepers. Behind shops there are workshops. Ships and shops—these have made England.

In the preceding sketch our course has been inevitably zigzag, but we have attempted to collect some stray facts which are of importance in the discussion of an immense subject. A few

thoughts suggest themselves here. First, in spite of the exhaustion and decline of nations, national tenacity is one of the outstanding facts of history. Peoples have been defeated and overthrown, nevertheless they have continued with shrunken power and diminished territory to occupy the seats of their forefathers.

Spain attempted to crush Holland, and Austria attempted to crush

Italy, but both Italy and Holland rose again. The Turks made a prolonged effort to exterminate Serbia, Bulgaria, and Greece, but those three nations regained their freedom and conquered their oppressor. There is still vitality even in Armenia, which has endured a long agony of persecution. After the Franco-German War it was supposed that France would never recover from the blow, but it was French military genius which led the Allies in the overthrow of the German Empire, and to-day France is the strongest nation on the Continent. History is full of this strange power of national resurrection.

But, in the second place, let us note that in spite of this stubborn racial persistence the actual political framework of a nation is subject to sudden and often disastrous change. There are moments in history when nothing seems to be so brittle as the fabric of the state. We have seen with our own eyes the great work of the Russian Tsars perish in a night. We have seen the Empire of the Hapsburgs collapse like a house of sand. And the German Empire which Bismarck created went to pieces within a few hours, its Emperor became a fugitive, and the dukes and kings of its confederate states were swept simultaneously from their thrones and their thrones. This is the catastrophic and seismic element in history.

WHERE we may look to promise of permanence for the British Empire and its institutions

Third, it has often been asked how long the British Empire will endure. There is nothing to guide us, because the British Empire is unlike any other imperial system of the past. It is not a mechanical combination held together by militarism. It is a union of self-governing communities or of communities gradually approaching self-government, and sharing or learning to share a common ideal of government and liberty. We quoted the Bill of Rights and pointed out that its essential

elements were seized by the framers of the American Constitution. That is a fact of profound significance, for it means that the greatest Power in the New World had discovered in the Common Law of Great Britain the best guarantee of ordered freedom and a nation's strength. It is, therefore, in the realization of this ideal adapted to the needs of every people within the British Confederation that we find the greatest promise of the Empire's permanence.

THE world's peace and the growing demand for an international standard of justice

One final question meets us. Nations, like individuals, compete with each other, and competition involves suffering. It is agreed that it is by means of competition that the character of the individual is developed. If there is no struggle, character weakens and degenerates. And the same law is at work in the case of those great aggregates of individuals which we call nations. If so, is collision, is war inevitable? This question, which we cannot attempt to answer here, occupies the minds of those who look forward to an international rivalry that shall be bloodless, and place hope in a League of Peace.

We may meanwhile remind ourselves of a statement made earlier in these pages—that the task of all states is twofold:

1. To regulate their own inner life, and
2. To adjust their relations with their neighbours.

Modern feeling has begun to demand that justice shall be the essence of both sets of relations. There is a saying of the greatest of Greek thinkers that at first the state is created for the sake of mere life, but that it continues to exist for the sake of the good life. The future of civilization will depend on how far each nation will respect that level of good life which other nations may have attained.

Peoples
of All Nations

VOLUME TWO

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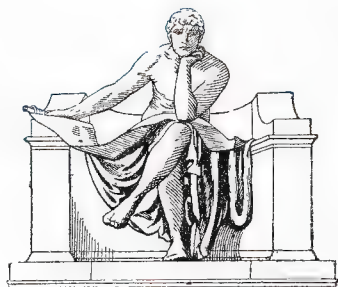
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Smith

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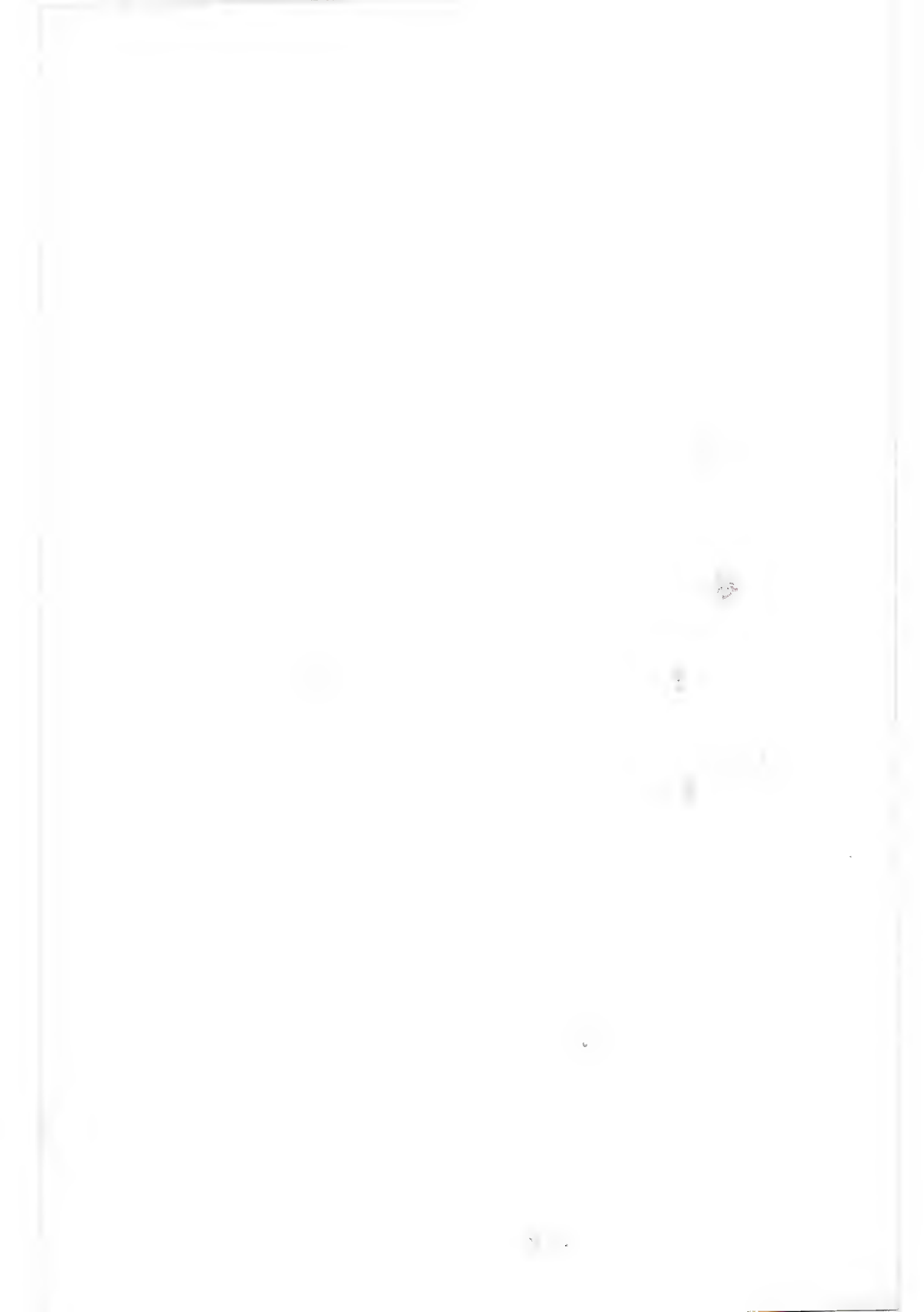
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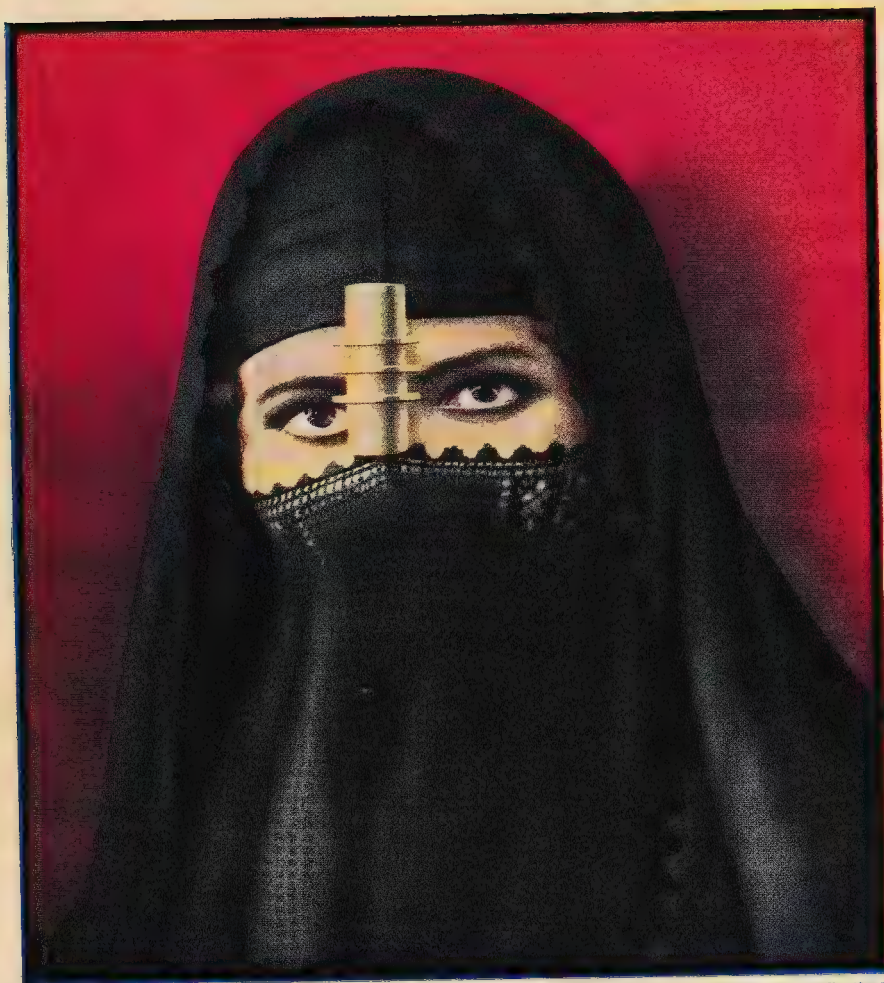


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VOLUME FOUR



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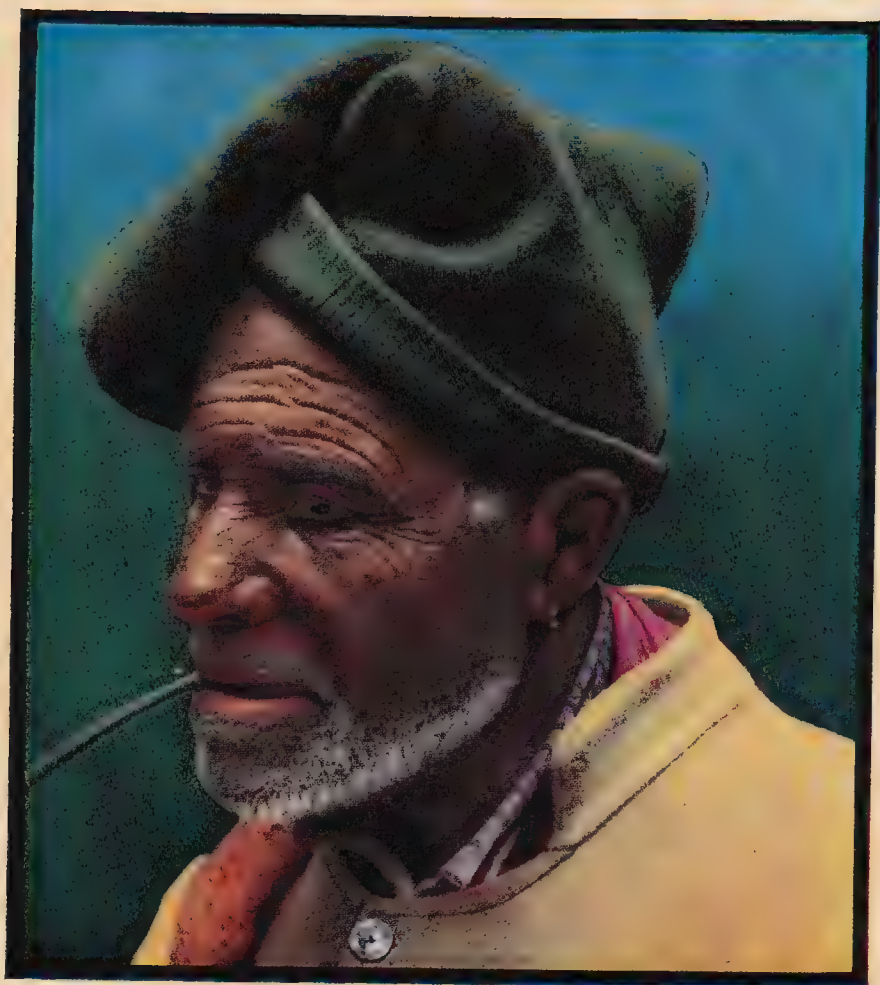
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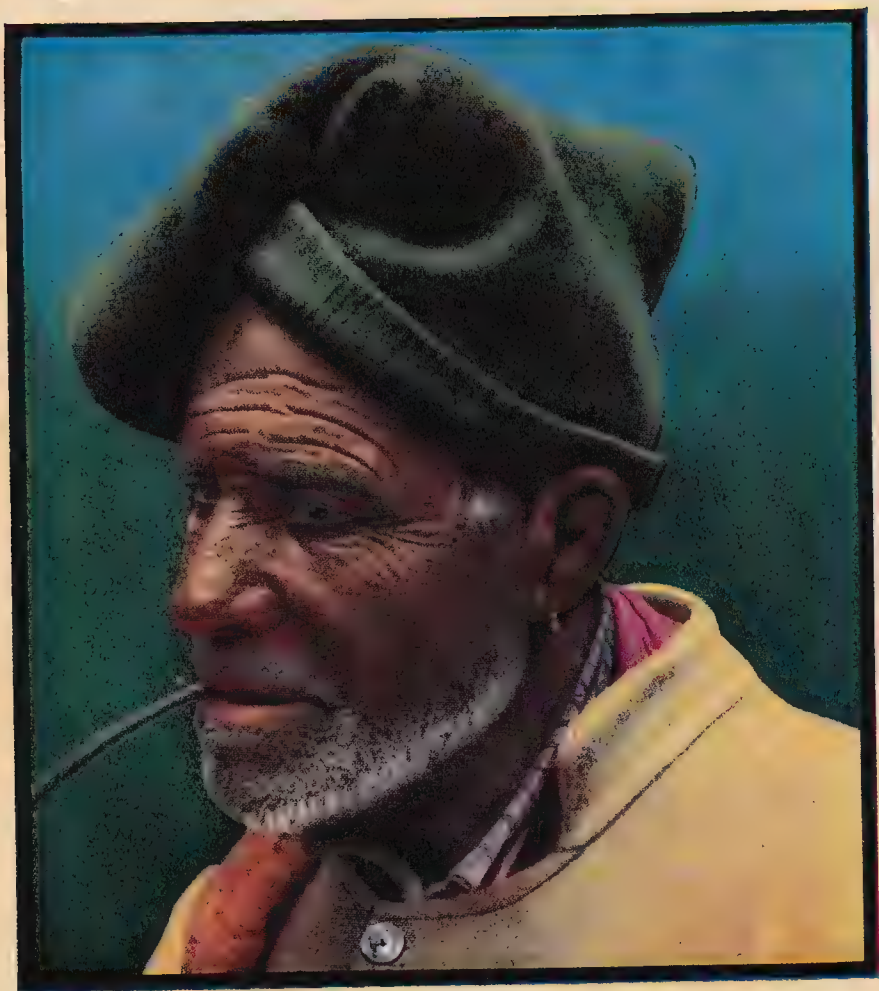
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Peoples
of All Nations

VOLUME FIVE

PEOPLES OF ALL NATIONS

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MALAYSIA

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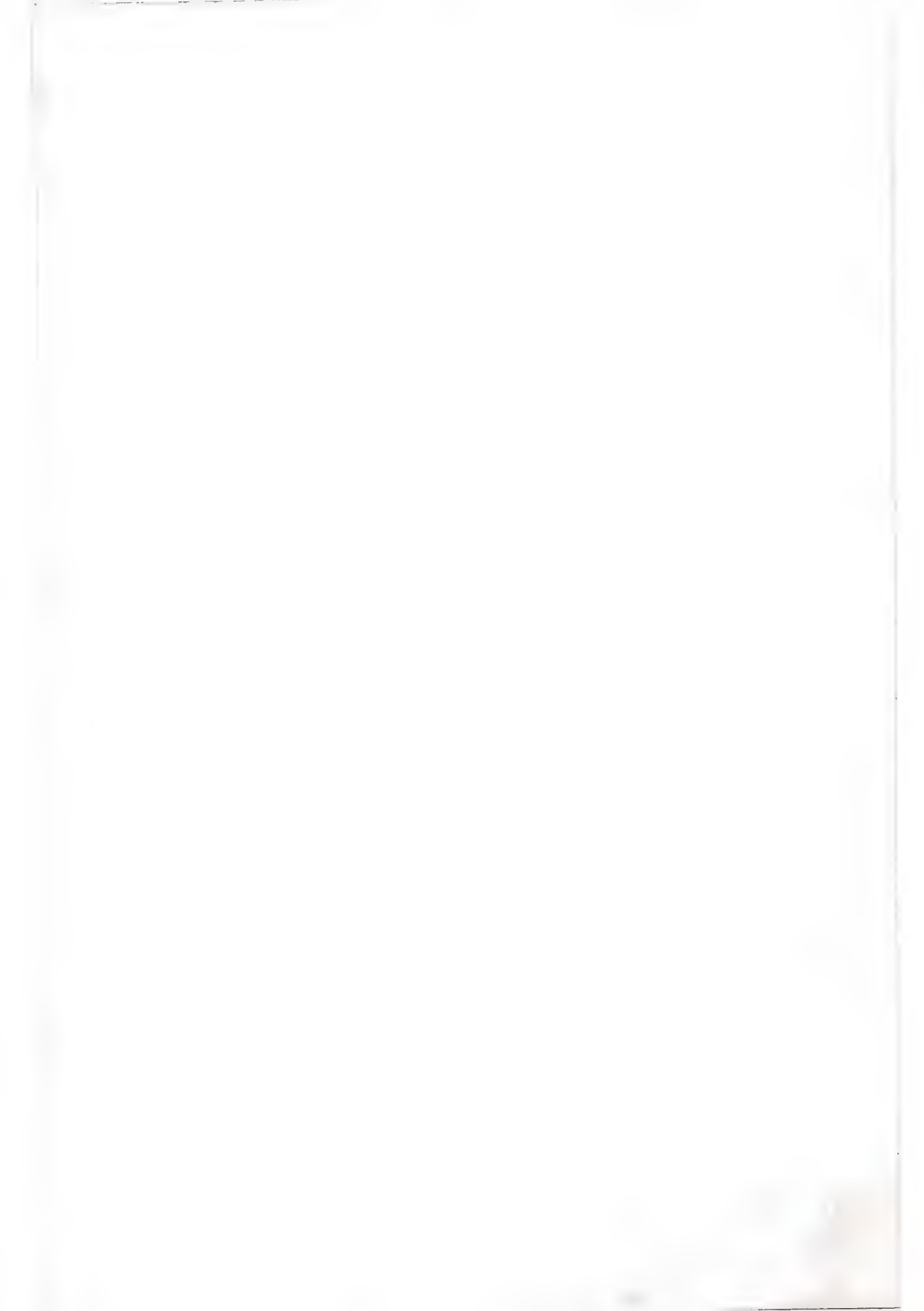




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Peoples
of All Nations

VOLUME SEVEN



TUNIS

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THE NATIONAL SPIRIT in The Modern World

By J. A. R. MARRIOTT, M.A., M.P.

Author of "The Remaking of Modern Europe (1789-1872)," "The European Commonwealth," etc.

This penetrating and illuminating essay by Mr. J. A. R. Marriott is complementary to those contributed to our first volume by Sir Arthur Keith and Mr. Romaine Paterson. The one gave an outline of racial origins and explained how man emerged from the horde at the call of the tribal spirit; the other showed how the successive industrial agglomerations of mankind that constituted the great States of the ancient world flourished and decayed under the pressure of conflict and cooperation. In the accompanying chapter Mr. Marriott completes the survey by analysing the spirit of nationality, the most potent and the most elusive of the forces that have moulded our modern polity

THE Nation-State is the typical political product of the modern world. To the ancient world, Nations were by no means unknown; nor were States. But the State rarely corresponded with the Nation. The characteristic political entity was something either much larger or much smaller than the typical modern State: either an empire or a city; the City-States of Hellas, for example; the Empires of Assyria, Macedon, or Rome. The idea that a State should be, even roughly, coextensive and coincident with a Nation did not enter the political consciousness of mankind until towards the end of the eighteenth century. Some authorities would date the new conception specifically from the annihilation of Poland. The partition of Poland among its three powerful neighbours wiped out a State which had filled an imposing place in the European polity; it served to revivify a nation. That nation has now achieved its ambition in a resuscitated Poland.

Elusive Nature of Nationality

Among the forces which have gone to the moulding of our modern polity, that of nationality is certainly the most elusive. It has almost defied definition. Vico defined a nationality as "a natural society of men who by unity of territory, of origin, of custom, and of language, are drawn into a community of life and of social conscience." Is "unity of territory" essential to the idea of nationality?

Or even "community of life"? If so, we must deny specific nationality to the Jews in dispersion or to the Poles after the partition of their State. Is identity of language essential, or of religion? If so, we must deny the existence of a Swiss nationality, for the "Swiss" embrace two, if not three, creeds, and speak three, if not four, distinct languages. And what of the "Americans"?

Nationality a Collective Conscience

Plainly, we shall involve ourselves in difficulties if we lay over-much emphasis either on religion or on language as essential elements. Yet in the absence of these it would seem difficult to preserve nationality when it is divorced from statehood. Swiss nationality and American nationality are respectively the resultant of the evolution of a Swiss State and of an American State. In other cases the State may be a resultant of the idea of common nationality. The Triune Kingdom, commonly designated Yugo-Slavia, and the new Poland are apposite illustrations of the latter process. We seem, therefore, to be almost driven by exclusions and inclusions to acceptance of the definition proposed by Professor Henri Hauser of Dijon: "Nationality is a matter of collective conscience, of collective will to live. . . Race, religion, language, all these elements either are or are not factors in nationality according to whether they

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do or do not enter into the collective conscience by virtue thereof." ("The Principle of Nationalities," page 7.)

A "collective conscience." But the doubt obtrudes itself whether such a conscience could have been generated without a sentimental or traditional attachment to a territorial home. Jewish nationality has been sustained during two thousand years of exile, mainly, no doubt, by devotion to a particular creed, by wonderful persistency of blood, but not least by collective affection for the common home of the race: "When I forget thee, O Jerusalem." But for Zionism the modern Palestine would never have been called into being by the Paris Conference. Similarly the Poles in dispersion have drawn their inspiration from the fact that many of their brethren have lived on, though under alien rule, on the plains of the Vistula.

Professor Zimmern's Definition

Professor Zimmern, then, would seem to get near to the heart of the matter when he writes: "Nationality is more than a creed or a doctrine, or a code of conduct, it is an instinctive attachment; it recalls an atmosphere of precious memories, of vanished parents and friends, of old customs, of reverence, of home, and a sense of the brief span of human life as a link between immemorial generations spreading backwards and forwards. . . . It implies a particular kind of corporate self-consciousness, peculiarly intimate, yet invested at the same time with a peculiar dignity. . . . and it implies, secondly, a country, an actual strip of land associated with the nationality, a territorial centre where the flame of nationality is kept alight at the hearth fire of home." ("Nationality and Government," pages 78, 84.)

Beginnings of the States System

Yet if the idea of nationality be elusive, it is plainly among the most potent of the formative forces of to-day. For the evolution of the modern States

system we must, however, go farther back than the genesis of the idea of nationality. Among the great States of the modern world England was three hundred years ahead of the rest in the realization of its unity and identity. The sense of nationality in England was due, however, to causes, geographical and political, which were unique in their operation. Hardly was there a king of the English before he put forward a claim to be "*alterius orbis Imperator*"—outside the jurisdiction of the Holy Roman Empire, and, indeed, of the Roman Papacy. Continental Europe was, during the thousand years which intervened between the fall of the Roman Empire and the disruption of Christendom, a quasi-unity dominated in theory by the conjoint authority of pope and emperor, and, in fact, unified by common subjection in ecclesiastical affairs to the Roman Primacy, by common acceptance in the civil sphere of Roman law, and by an all-pervading and all-powerful social system which provided at once a system of land tenure, a nexus for society and a method of government. The Empire, the Papacy, and the feudal system dominated the life of the Middle Ages, and so long as that domination persisted there was no room for the idea of nationality, nor could the modern States system emerge.

Evolution of the Nation-State

The intellectual, political, geographical and ecclesiastical upheaval which is compendiously described as "The Renaissance and the Reformation," opened the door to the emergence of national Churches and the evolution of the Nation-State. Hungary, Poland, and Bohemia had long enjoyed the dignity of statehood. Among the great States of Western Europe, France was (after England) the first to achieve unity and self-conscious identity. The remarkable astuteness of a long succession of kings of the Capet and Valois dynasties; the absorption by conquest or marriage of the great feudal duchies

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and counties ; frontiers well defined on two sides though highly debatable on a third ; an administrative system ever increasing in efficiency as it increased in centralisation ; the Hundred Years War against the Angevin kings of England and the dukes of Burgundy—all these played their part in the making of modern France, and by the end of the fifteenth century France had arrived.

Spain reached a similar stage of national evolution early in the sixteenth century. The secular crusade against the Saracens was the central fact in the making of Spain, but King Charles I., otherwise known as the Emperor Charles V., was the first Spanish sovereign to rule over a united Spain. The bitter contest between Spain and the provinces of the Low Countries gave to the seven northern provinces sufficient cohesion and self-consciousness to entitle them to be regarded as a Nation-State from the end of the sixteenth century onwards, albeit a State of a federal rather than a unitary type. Differences of creed between the Dutch and their former rulers at once fortified them during the struggle for independence and accentuated the sense of unity when independence was at last achieved.

European Politics and Antagonisms

Ecclesiastical antagonisms contributed once more to the many disruptive forces which during the Thirty Years War (1618-48) dissipated whatever of unity Germany had derived from the coincidence of the German kingship and the Holy Roman Empire. From the chaos there emerged more than one powerful State. First "Austria," conglomerate in itself and dynastically connected with the Czech Kingdom of Bohemia and the Magyar Kingdom of Hungary ; then Prussia ; but neither could be described with accuracy as a Nation-State ; still less could the lesser German States, such as Saxony, Bavaria, Baden, Württemberg, or the Palatinate, though all were virtually independent sovereignties.

Portugal had meanwhile (1640) regained its independence, and thenceforth must be counted as a Nation-State, while the dissolution of the Union of Calmar (1523) permitted Sweden to take its place as an independent "Power," and for a brief period (roughly 1600-1721) to play a conspicuous and influential part in European politics. Thanks, indeed, partly to the vigour of her kings and the skill and discipline of her soldiers, in part to the friendship which so long subsisted between Stockholm and Paris, Sweden occupied in the European polity a place far more than commensurate with her permanent strength and resources.

Growth of Powers in Modern Times

The rapid rise of the Hohenzollern power in Prussia and North Germany, still more the irruption of Russia into European politics at the close of the seventeenth century, brought to an end the brief ascendancy of Sweden. Russia, though loosely compacted, took her place as a Nation-State in the first years of the eighteenth century, and before the century closed the American continent had brought to the birth the first of the Nation-States in the New World.

How far had the idea of nationality contributed to the establishment of these Powers of the modern world ? The instinctive avoidance of the word "nations," the substitution of the term "Powers" would seem to suggest a partial answer to the question.

Monarchical Factor in State Making

The motive force which was on every side operating to produce a new States system, which found its manifestation in the creation of strong, compact, homogeneous kingdoms, was primarily dynastic, or at least monarchical. France was made by a succession of great kings and great ministers, the apotheosis of the absolute monarchy being reached in the brilliant period which culminated

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in the reign of "Le Roi Soleil" (Louis XIV.). By the end of the seventeenth century France was, however, indisputably a Nation-State. Richelieu had completed the work of political unification, Colbert had made her one commercially and economically, yet the social fissures were still deep. Not until the Revolution did France become a social unity. In two ways Richelieu left his work incomplete. The destruction of political feudalism served only to accentuate the social cleavage between class and class. Nor did he achieve his ambition in regard to the rectification of the frontiers of France.

Expansion of the Kingdom of France

According to his political testament his aim was to identify modern France with ancient Gaul. His intervention in the Thirty Years War wrung from the Empire a formal acknowledgment of the cession of the three Lorraine bishoprics, Metz, Toul, and Verdun, annexed in 1552, and, in addition, the greater part of the province of Alsace. For the first time modern France touched the Rhine. The acquisition of Franche Comté in 1674 rendered still more isolated the remaining portions of Lorraine, but these did not actually fall into France until 1766. Meanwhile, Henri IV. had brought to the Crown of France the Kingdom of Béarn, or the northern half of Navarre, and Louis XIV. finally rounded off the Pyrenean frontier by the acquisition of Roussillon and Cerdagne in 1659.

Result of Territorial Acquisitions

By a curious legal subterfuge—the *Chambre des Réunions*—Strasbourg was assigned to France in 1683. Later in the same reign the north-eastern frontier was immensely strengthened by the acquisition of Western Flanders, and of a number of strong fortresses like Lille, Cambrai, and Valenciennes, which virtually gave France the command of Artois and Hainault. Louis XIV never

dreamt of invoking the principle of nationality to cover these territorial acquisitions. The motive was frankly strategical, to render France secure against attack by her neighbours; to give France a military advantage should she desire to take the offensive. Of the doctrine of "nationality" there is not a hint; yet the fact remains that before the process of territorial unification began the French were not a nation; when it was complete they unquestionably were. Bretons and Burgundians, Normans, Angevins and Aquitainians alike acknowledged themselves to be "Frenchmen," and found satisfaction and pride not merely in common citizenship but in common nationality.

We pass from modern France to modern Spain. The two outstanding characteristics of the Spaniard—his intense nationalism and his persistent provincialism—are both attributable to his prolonged contest with the Moors.

Nationalism Forged by Patriotism

No people in the world have developed a deeper sense of national individuality than the Spanish, yet between province and province—notably between Castile, Aragon, and Catalonia—there are differences of tradition and outlook which political unification has not availed to eradicate. Probably nothing less than a secular crusade against an intruding enemy, alien in race and alien in creed, would have sufficed to weld Catalans and Castilians, Aragonese and Andalusians into a united nation.

Dutch nationalism is the product of a struggle not less fierce than that in which Spanish nationalism was conceived—on the one hand a prolonged contest waged with the elemental forces of nature; on the other a brief, but terrible struggle against the tyranny, ecclesiastical, economic, administrative, and political, of the Spanish rulers of the Netherlands.

Dutch nationalism was forged in the furnace of persecution; it has been sustained by the necessity for ceaseless

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vigilance against the ambition of powerful neighbours, and against the constantly threatened depredations of the sea.

The people who achieved so splendidly their own liberty showed themselves curiously inept in dealing, at a critical juncture, with neighbours who might, by tactful handling, have been converted into fellow-citizens.

The idea of creating a substantial buffer state between France and Germany has commended itself for centuries to the diplomatists of Europe. In the fifteenth century it seemed not unlikely that under the Duchy of Burgundy it might prove effective. It was not to be. In the early nineteenth century, after Napoleon had demonstrated afresh the traditional anxiety of France to extend her eastern frontier to the Rhine, the diplomatists at Vienna attempted to achieve the same purpose by uniting the southern provinces of the Low Countries with the northern: the "Austrian" (formerly the "Spanish") Netherlands with those portions of the same low-German lands which, since the end of the sixteenth century, had been distinctively known as the United Provinces.

Belgium's Soul Born of Suffering

The project was initiated by Lord Castlereagh, who in this was true to the secular traditions of British policy. He attempted by the union of Holland and Belgium to erect a stout barrier against the aggressions either of French or Germans. But the Dutch played their cards badly. The Belgians were bitterly offended by the tactlessness and greed of their Dutch sovereign, and the union lasted no more than fifteen years (1815-30). With the successful assertion of Belgian independence, yet another Nation-State took its place in the European polity.

Hardly, however, can the independence of Belgium be hailed as a triumph for the principle of nationality. Between the Flemings and Walloons there is racially less in common than

between those peoples and the French and the Germans respectively. Yet common citizenship in the Belgian State has developed among the people of both races a sense of a common Belgian nationality. The brutality of the German conquest (1914) quickened and accentuated a process which otherwise might have tarried. Nationality matures rapidly under the heel of an alien and oppressive ruler. In the discipline of suffering, Belgium found her soul.

Autocracy versus Democracy

Among the phenomena of European history and politics there is none more curious than the prolonged existence of the "ramshackle empire" of the Hapsburgs and the survival of Switzerland. Between the two political formations there is at once an obvious contrast and a striking parallelism. The one stood as a symbol of autocracy; the other is hailed as the purest extant product of unadulterated democracy; the one represents the triumph of personal rule, and the fruit of "personal union"; the other is a confederacy of free peoples, a union of self-governing and jealously independent communities. Not less striking is the parallelism. Both have fulfilled a definite political purpose, yet both are defiant of every canon of political science. If the Hapsburg emperor ruled over peoples of diverse races—Germans, Czechs, Poles, Magyars, Rumanians, Italians, and Southern Slavs—the Swiss Confederation embraces with impartiality Frenchmen, Germans, and Italians. But an outstanding difference remains to be noted.

Ramshackle Empire of the Hapsburgs

The prolonged and, on the whole, adroit regime of the Hapsburgs did nothing to promote even a pseudo-nationality among the various peoples included in their conglomerate empire. These all remained to the end as distinct as on the day when they severally passed under the rule of the Hapsburgs.

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The Swiss Confederation is equally defiant of the community of race and of language, and even more defiant of community of creed; yet the Swiss are undeniably a nation; the subjects of the Hapsburg empire never were.

Debt of the Nations to Napoleon

The fact emerges, then, that the force to which so much potency is attributed by modern philosophers played an insignificant part in moulding the fortunes of the European States. Thus far, however, we have not crossed—save to indicate the genesis of Belgium—the watershed of modern history. The twenty-six years which elapsed between the outbreak of the French Revolution and the final overthrow of Napoleon mark a distinct dividing line between two historical epochs. The French Revolution proclaimed the principle of liberty. Napoleon, his aggressive enterprises, his conquests, his occupations, his administration, and his codes gave an unparalleled impulse to the development of the idea of nationality.

Modern Germany, modern Italy, the new Kingdom of the Southern Slavs owe to Napoleon an immeasurable debt. Even the Swiss Confederation owes him something. The French Directory had attempted to impose upon Switzerland a unitarian form of government wholly alien to her traditions—the Helvetic Republic One and Indivisible.

Promotion of the Sense of Unity

The Swiss made it quickly and abundantly clear that despite some tendencies towards national unity they repudiated the idea of uniformity; Napoleon recognized the fact, and in 1803 he gave them a new Constitution embodied in the Act of Mediation. That Act, though replaced in 1815 by the Federal Pact, marked a distinct step towards national unity in Switzerland. The degree of progress attained during the ten years when Switzerland was to all intents

and purposes a tributary of the Napoleonic Empire, may be measured by comparing the Federal Constitution of 1848 with the loose Confederation of Cantons which alone existed down to 1798.

Yugo-Slavia, too, owes a considerable debt to Napoleon. His occupation of the Illyrian provinces was due, of course, to motives far removed from any desire to stimulate national self-consciousness. But the introduction of the French codes, the regularisation of administration, the construction of roads, the establishment of schools—all this tended, however undesignedly, to promote among kindred peoples a sense of community, if not of nationality.

More conspicuous illustrations of the same tendency are to be found in Germany and Italy. In 1789, Germany contained no fewer than three hundred and sixty separate States each claiming quasi-sovereign rights and united only by the loosest possible tie of common allegiance to the shadowy survival still known as the Holy Roman Empire.

Disintegration and Redistribution

Among none of these was there any real sense of national cohesion or unity. There were States powerful and petty in Germany, but "Germany" did not exist. The revolutionary wars accentuated the disintegration. The armies of the French Republic received a cordial welcome in the Rhine bishoprics, and in other western provinces; nor was there any protest when Prussia came to terms with France at Basel (1795), or when, two years later, Austria followed suit at Campo Formio. Both treaties involved the cession of German territory to France, both betrayed complete callousness on the part of the two leading German Powers as to the fate of the Empire as a whole. Austria and Prussia were alike intent only on the promotion of their own dynastic and territorial interests. The lesser princes of the Empire were not less selfish in their particularism, not more lacking in patriotism than the greater.

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Napoleon and Moreau brought Austria once more to her knees at Marengo and Hohenlinden respectively, 1800; and by the Treaty of Lunéville (1801) Austria confirmed the cession of the Rhineland to France. There then ensued a *ludicrous and humiliating* rush of German princelings to Paris, where, in order to secure the largest possible slice of the booty, each for each, all paid assiduous court to Talleyrand and his minions.

Napoleon's principles of redistribution were few and simple—to penalise Austria; to cajole Prussia; and, by enlarging and consolidating the territories of the secondary States, to bind them by ties of interest and gratitude more closely to France. Under the Act of Mediatisation, the States were reduced from three hundred and sixty to less than half that number. Of the fifty-one Imperial cities only six were permitted to survive. The old Circles of the Empire disappeared and all the ecclesiastical States, except one, were suppressed. Prussia got a large share of the spoils; so did Bavaria, Baden, Württemberg and Hesse-Kassel.

Sovereignty of the German Princes

The Act of Mediatisation marked only a stage in Napoleon's journey. Austria was not yet completely crushed, the Holy Roman Empire still survived. Before Napoleon gave the final push to the tottering ruin, he prudently laid the foundations of the new edifice. In the autumn of 1805 he concluded treaties with the client States—Bavaria, Baden, and Württemberg—by which they agreed to furnish, in the forthcoming campaign, contingents to the army of France. The Treaty of Pressburg (January 1, 1806) provided that the German princes should enjoy "complete and undivided sovereignty over their own States," and thus were finally shattered the last links which bound the princes to the old Empire. On July 17, 1806, the Treaty of the Confederation of the Rhine was signed in Paris. Charles of Dalberg,

Archbishop of Regensburg (Ratisbon) and Arch-Chancellor of the Empire, the Kings of Bavaria and Württemberg, the Elector of Baden, the Duke of Berg and the Landgrave of Hesse-Darmstadt, together with nine minor princes, definitely renounced their allegiance to the Empire, accepted the protection of Napoleon and pledged themselves to support him with arms.

End of the Holy Roman Empire

On August 1 Napoleon—"the new Charlemagne" and in verity Emperor of the West—announced that he no longer recognized the existence of the "Germanic Confederation," and on August 6 the Emperor Francis, who two years earlier had assumed the entirely new title of Emperor of Austria, renounced the title of Holy Roman Emperor. Thus, after an existence of just one thousand years, that hoary anachronism came to an end. But for Napoleon it might still be cumbering the earth.

The birth of the new German State, perhaps the most conspicuous illustration of the working of the national spirit in the modern world, was rendered possible only by the destruction of that Roman Empire which had for centuries strangled the incipient national life of Germany and had arrested the evolution of a Nation-State.

Colliding Forces Spread Confusion

Events now moved rapidly. The annihilation of the Prussian power at Jena; her humiliation and dismemberment at Tilsit; the remaking of Prussia by Stein and Hardenberg, Scharnhorst and Humboldt; Napoleon's call to the Poles and the setting up of the Duchy of Warsaw; the attack upon Spain and the consequent reaction against the tyranny of Napoleon on nationalist lines; the addresses of Fichte to the German nation and their response in the War of Liberation; the overthrow of Napoleon's military power in the mighty battles of 1813-14—these things seemed to presage

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the early triumph of Nationalism in Germany. The hopes of the patriots were doomed to disappointment at Vienna, but they were triumphantly realized in 1870.

Napoleonic Reforms Sweep Italy

The policy of Napoleon in Italy was parallel to a great extent with his policy in Germany. To Italy, as to Germany, he went at once as conqueror and as liberator. Italy at the close of the eighteenth century was even more devoid of the national spirit than Germany. Consisting of some fifteen separate States, dominated by the Hapsburgs in the north, by the Papacy and its "Legations" in the centre, by the Spanish Bourbons in Naples and Sicily, Italy had since the sixteenth century been little more than the cockpit of Europe. Deprived of civic independence, ignorant alike of political and social life, her people lay for the most part under alien rule—hopeless, emotionless and benumbed. Napoleon aroused them from their apathy. He reduced the political divisions of the country from fifteen to three; he introduced the Code Napoléon and unified the administration; he expelled the Jesuits and initiated educational reforms; he built bridges and made roads; above all, he taught the Italians to fight, and to fight not as Venetians, Lombards, or Neapolitans, but as Italians.

European Reaction and Unrest

In Italy, as in Germany, the diplomats at Vienna attempted to wipe out all traces of Napoleon's work and to set back the hands of the political clock. It could not be done. There was indeed a temporary reaction towards separatism and autocracy. Dynastic influences were in the ascendant at Vienna; the principle of legitimacy enjoyed a temporary triumph; the idea of nationality was ignored. The reaction, however, was not of long duration. Within a very few years there were on every hand manifestations of

impatience with the policy of simple restoration and the naked reassertion of the principle of legitimacy.

In 1830 France gave the signal for a revolutionary outburst which, in one form or another, was reproduced in almost every country of continental Europe. But these movements, though they achieved something for constitutional liberty, did little to promote, except, perhaps, in Belgium, the principle of nationality. Far otherwise was it with the revolutions of 1848. In most countries, if not in all, a demand was put forward for an extension of popular liberties, but the predominant motive was unquestionably national. It was the alien character of Austrian rule which inspired Italians and Magyars and Czechs to raise the flag of insurrection against the Hapsburgs. It was a desire for national unity which brought to Frankfort representatives of every State in Germany, and led them to offer an Imperial Crown to Frederick William IV. of Prussia. The offer was declined.

Bismarck and Prussian Supremacy

The Hohenzollern sovereign was so distrustful of the democratic temper of the Frankfort parliament as to postpone the realization of German unity. Moreover, he did not want to see Prussia merged in Germany. Ten years of reaction followed upon his refusal. Then Bismarck got his chance. He mistrusted parliamentary methods at least as much as Frederick William IV.; he believed that Germany must be welded together not by "parchments, votes, and speeches," but by blood and iron; above all, he was resolved that Prussia should not be merged in Germany, but that, on the contrary, Germany should be absorbed by Prussia.

The first step was to exclude the Hapsburgs with their conglomerate Empire from the Germanic body. The disputes about Schleswig-Holstein and the ensuing war with Denmark enabled him to fix a quarrel upon Austria which

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led to the Seven Weeks War, to the Prussian victory at Sadowa, to the exclusion of Austria from Germany, and to the break-up of the Bund which ever since 1815 had been powerless for everything but mischief. The dissolution of the Bund was followed by the formation (1867) of a North German Confederation under the presidency of the King of Prussia. Only the States north of the Main were originally members of the new Confederation, which was far more closely knit—more genuinely federal in character—than the old, but provision was made for the admission of the southern States, if and when they should desire it.

Establishment of the German Empire

How long they might have held aloof from union with North Germany it is impossible to say, had not Napoleon III. played straight into Bismarck's hands. The ineptitude of his diplomacy after 1867 not only broke the traditional tie between France, particularly Bonapartist France, and the South German States, but, in 1870, flung them into the arms of Prussia. When France was manoeuvred by Bismarck into a declaration of war upon Prussia the Hohenzollerns found themselves, for the first time, at the head of a united Germany. After the crushing defeat of the French armies and the humiliating surrender at Sedan, Bismarck had little difficulty in converting the North German Confederation of 1867 into the Germanic Empire of 1871, an Empire which included every State of the Fatherland save only the German part of Austria.

If the unification of Germany affords the most imposing manifestation of the national spirit, the unification of Italy is the most romantic. Nothing did so much as the success of that movement to give popularity to the doctrine of the rights of nationalities. Many factors contributed to that success: the administrative uniformity of the Napoleonic regime, the pure-hearted enthusiasm of Mazzini, the high statesmanship

and brilliant diplomacy of Cavour, the steadfastness of the House of Savoy, the romantic knight-errantry of Garibaldi.

France Furthers the Italian Cause

Nor was the cause of Italy unfavoured by external circumstances: the outbreak of the Crimean War, the intervention of Sardinia on the side of the allies, an intervention apparently fortuitous, but in reality inspired by high and far-sighted statesmanship, and the opportunity thus given to and seized by Cavour to put the whole Italian case before the diplomatists assembled at Paris. At Paris Cavour met Napoleon III., and of that meeting the pact of Plombières was the result. Napoleon had a real apprehension of the principle of nationality, and his sympathy for the Italian cause was, perhaps, as nearly genuine and altruistic as any of the emotions which stirred that complex personality. The intervention of France in the Austro-Sardinian War of 1859 was of incomparable service to Italy at a most critical juncture of her history. Hardly less important to Italy, though wholly self-regarding, was the diplomacy of Bismarck. His anxiety to isolate Austria induced him to offer Venetia to Victor Emmanuel, and Austria was compelled by Sadowa to give it up.

Mazzini Sows the Seed of Unity

The actual stages on the road towards unity may be rapidly indicated. The stage between the insurrections of 1820 and the revolutions of 1848 was merely preliminary, though far from unimportant. During that period Mazzini sowed the seed, but he did little to help in reaping the subsequent harvest. The first definite advance was registered in 1860, when the States of Central Italy—Modena, Parma, Tuscany, and the Romagna—united themselves by plebiscite with the new Kingdom of North Italy. The credit of that achievement was due almost wholly to Victor Emmanuel and Cavour, though Napoleon's help was timely and substantial.

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It involved, however, the painful sacrifice of Nice and Savoy. But the significant transference of the Italian capital from Turin to Florence (1865) brought Italy a step nearer Rome.

Garibaldi and His "Thousand"

The next stage—the union of North and South Italy—was accomplished less by diplomacy than by knight-errantry. In 1860 the Sicilians were encouraged by Mazzini to revolt against the tyranny of Bombino (Francis II.). Garibaldi and his "Thousand" flew to their assistance from Genoa, and within a few weeks had made themselves masters of the island and, under the unavowed protection of English guns, had crossed the narrow straits to Naples.

The Bourbon power crumbled almost as quickly in Naples as in Sicily, but after the conquest of Naples a critical moment occurred when Garibaldi declared that he would annex the southern kingdoms to the Kingdom of North Italy only when he could confer the gift upon Victor Emmanuel in Rome.

Diplomacy and Knight-Errantry

Cavour knew that an advance upon Rome at this moment might have jeopardised all that had been achieved in the recent past as well as the promise of the immediate future. An army was hurriedly dispatched from Florence with the two-fold object of defending the Romagna against the Papal troops and of obstructing the advance of the Garibaldians upon Rome. Both purposes were achieved. On September 18, 1860, the Sardinian army met and routed the Papal troops at Castelfidardo, and ten days later compelled General Lamoricière to surrender at Ancona. Their next task was to deal with the Garibaldians. Garibaldi, flushed with victory, was in obstinate mood, but good sense prevailed. Garibaldi abandoned his march upon Rome, laid the crown of the two Sicilies at the feet of his Sovereign, and on November 7 Victor Emmanuel and Garibaldi

entered Naples in triumph and in amity. Unity was almost achieved; but in the two sides of Italy there were still two gaping wounds. Austria, as we have already seen, was compelled by Bismarck to surrender Venetia to Italy in 1867, but the Trentino, with its Italian population, was left in Austrian hands, and there was bequeathed to the future an Adriatic problem the persistence of which cost Austria and Germany dear in 1915. From 1867 down to the Treaty of Rapallo in 1920 the claim to *Italia Irredenta*, the passionate desire to unite to United Italy these lands upon the shores of the Adriatic which are either predominantly Italian in population or, owing to their sometime inclusion in the domains of Venetia, are culturally Italian, was the most potent force in the external politics of Italy.

Conflict Between Vatican and Quirinal

Of problems which may be regarded as domestic, undoubtedly the most difficult has been the relations of the new Italian Kingdom and the Papacy. Both disputants command sympathy and respect. The House of Savoy accurately interpreted a feeling well-nigh universal among the Italians of the Risorgimento in its resolution to make Rome the capital of United Italy. No other capital was indeed conceivable. On the other hand it is impossible to ignore the strength of the Papal case. For nearly two thousand years the Pope had administered his world-empire from the unassailed security of the Petrine rock. Was not a base of territorial independence, the possession of a temporal sovereignty, essential to the international or super-national position of his spiritual kingdom? The House of Savoy had, however, no choice. The Prussian attack upon France in 1870 compelled Napoleon to withdraw the French garrison from Rome, and after a feint of resistance from the Papal troops, Victor Emmanuel occupied Rome, and the Pope became henceforward the

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"prisoner of the Vatican." The occupation of Rome was the crown of the Italian Risorgimento; it marked the final triumph of the most romantic among the national movements of the nineteenth century.

Not that romance was by any means absent from the national movements in the Near East. For four hundred years the Ottoman Turks had been encamped upon European soil. Alien in creed, in race, in social custom and political tradition from the peoples of the Balkan peninsula, they had never absorbed nor even attempted to absorb the indigenous inhabitants; still less were they absorbed by them. But for the fact that they were the votaries of a religion inferior only to Christianity they would probably, like the Teutonic conquerors of Gaul, have yielded to the claims of a higher civilization and a purer creed. As it was they superimposed themselves (much as the English have done in India) upon Serbs, Greeks, Bulgars, and Rumanians, neither absorbing them nor wiping them out. The subjugated peoples disappeared from sight, almost from memory, for four hundred years; but as the tide of Turkish conquest receded, as the government of the Porte sank into greater and greater decrepitude, the submerged peoples re-emerged.

Portent of the Greek Insurrection

Of the principal nations in the Balkans, three—the Serbs, the Bulgars, and the Greeks—could nourish and sustain the sentiment of nationality by an appeal to the memories of the past. The fourth, the Rumanians, proudly claimed descent from the Roman colony planted by Trajan in Dacia.

The insurrection of the Greeks in 1821 was a portent in the history of the modern world. Not only did it challenge the Turkish sovereignty in the heart of the Empire, but it challenged it definitely in the name of a new doctrine, the doctrine that nationalities, like individuals, possess "rights."

If the Greeks had become tardily conscious of this principle, the fact was due partly to the large measure of local autonomy conceded by the Ottomans to the conquered races, partly to the classical revival of the eighteenth century, partly to the stirring of stagnant waters by the French Revolution and the Napoleonic wars, but most of all to the devoted and patriotic labours of the parish priests. Never did any movement display a more confused and perplexing medley of brutality and nobility, of conspicuous heroism and consummate cowardice, of pure-minded patriotism and sordid individualism, of self-sacrificing loyalty and time-serving treachery.

Victory for Freedom and Justice

Yet who, as Mr. Gladstone once asked, can doubt that it was on the whole a "noble stroke struck for freedom and for justice"? But for the opportune outbreak of war between Russia and Turkey, but for the cordial sympathy of England and France, but for the "untoward accident" of Navarino, the Greeks might have been compelled to yield; their success added to the polity of Europe the first of the new Nation-States.

The Danubian Principalities owed their emancipation to the Crimean War, and their union to the ardour with which Napoleon had espoused the doctrine of nationality. The official acceptance of Serbia and Bulgaria as virtually independent Nation-States may be dated from the insurrection movement of 1875-76, and from the Treaty of Berlin, in which the results of that movement were registered.

Nationality in the Balkans

The enduring significance of that treaty consists not, as contemporaries imagined, as indeed its authors supposed, in the new definition of the relations between Russia and Turkey; not in the remnant of the European domains of the Ottoman Empire snatched from the brink of

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destruction by Lord Beaconsfield, but in the new Nation-States that arose on the ruins of that Empire. The nationality principle may be as elusive as you will, but whatever its essential ingredients none can doubt that it is in the Balkan peninsula that it has manifested its existence most clearly and most unmistakably demonstrated its force.

Nationality in the New World

Not least in virtue of negation. The Balkan Settlement left Crete, the "Great Greek Island" under the heel of the Turk; it left the Rumanians of Bessarabia in the hands of Russia, those of Transylvania and the Bukovina in the hands of Austria, and by Bismarck's encouragement of the *Drang nach Osten* of his Hapsburg allies, it added the southern Slavs of Bosnia and the Herzegovina to the medley of peoples who sulkily acknowledged the rule of the Emperor Francis Joseph. The Great War of 1914-18 was implicit in the "settlement" of 1878.

The nationality principle has demonstrated its potency in the New World no less conclusively than in the old. How far it has been responsible for moulding the destinies of the States which have arisen in South America upon the ruins of the empires of Portugal and Spain it is difficult to decide, but the Republics of Brazil, Argentina, Bolivia, Chile and Mexico, to mention no other, exhibit many if not all the attributes of genuine Nation-States.

Evolution of the United States

As to the United States of America there is no ambiguity. The great Republic absorbs with astonishing ease and rapidity men of all nations, creeds and tongues, all peoples in fact, save those who are descended from the African negroes who first served the economic needs of the planters of the southern states. But for the prolonged and heroic efforts put forth by the northern states in the Civil War there would now be at least two

Nation-States, if not more, within the area occupied by the forty-eight states of the American Union; as it is, there has evolved one great Nation-State, extending geographically from the Atlantic to the Pacific, from the shores of the St. Lawrence to those of the Gulf of Mexico.

To the north of the United States there is rapidly evolving another nation, whose position becomes day by day less ambiguous. If there is any lack of definition in the status of Canada, Australia, New Zealand, and the Union of South Africa, it arises from the fact that as constituent states in the British Commonwealth they present to the political analyst a wholly new type of polity. The British Commonwealth is at present something less than a *Bundesstaat*, it is something more than a *Staatenbund*. To which of the two forms it will ultimately adhere it is premature to predict. On the one hand the Great Dominions are rapidly developing a sense of individual nationalism.

Polity of the British Commonwealth

They have claimed a place in the League of Nations which is hardly consistent with any semblance of imperial connexion; Canada has asserted her right to separate diplomatic representation at Washington, and the spirit of individualism, stimulated, no doubt, by the heroic part played by the sons of the Empire in the Great War, has so dominated the Dominions that they hesitated to accept the designation of "Imperial Cabinet" for the meeting of the Prime Ministers lest it should commit to common executive action the cabinets of the constituent states, cabinets which are, of course, severally responsible to their own Dominion legislatures. On the other hand, the Dominions are supremely and most reasonably anxious for a voice in the determination of that foreign policy the principles and the success of which are momentarily significant to them.

Such a voice could not, however, be claimed by, still less be conceded to,

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any state which did not share the common burden of imperial defence or failed to realize the responsibilities as well as the privileges incidental to integral partnership in an organic whole. The citizens of the great Dominions may be said, therefore, to possess a dual nationality as they acknowledge a two-fold allegiance. Primarily Canadians, South Africans, Australians and New Zealanders, as the case may be, they are also British subjects, citizens of one Commonwealth, subjects of one King.

The survey attempted in the preceding pages, cursory though it necessarily be, serves at least to illustrate the complexity of the conceptions combined in the term *Nationality* and the difficulties attendant upon precise definition. It should serve also to point a moral to enforce a warning. Phrases are the pitfalls of the half-educated, the despair of scholarship and science. Formulae are the refuge of the politician, but anathema to the statesman.

The Unit of "Self-Determination"

Nationalities may have "rights," and it may be desirable to defer to the principle of "self-determination," but the man who would penetrate from phrases to realities will be curious to ascertain where the sanction of those "rights" may lie, and what is the precise unit which is entitled to invoke the principle of "self-determination." The latter question is crucial. Self-determination for Great Britain might, for example, involve the denial of the privilege to Scotland or Wales, self-determination for Bavaria might mean its denial to Germany. Everything turns upon the selection of the unit. Professor Zimmern goes so far as to affirm that "self-determination is not a principle of Liberalism but of Bolshevism." Without entering upon a discussion so obviously apt to provoke controversy, it may be said that while, in a general sense, the privilege or right or principle will be denied by no reasonable man, the application of it in particular cases will frequently raise

difficulties so great as to reduce the practical value of the principle to little more than the realization of an abstract formula.

One question remains. The nation-state is the typical formation of the modern world. Is it likely to be a permanent formation? Is it the final goal of international evolution, or a transitory stage? One thing must be said at once. Nationalism may make for liberty—it affords no security for peace.

The Ideal State Formation

No one who can estimate the debt which mankind owes to the city-states of ancient Hellas or to the republics of medieval Italy will ever seek to depreciate either the political or the cultural value of small political communities. But the conditions under which the Greek experiments were made were peculiar, and the city-states neither promoted peace nor preserved their own existence. To the small nations, too, the world owes a heavy debt. But the small Nation-State is in the modern world a complete anachronism. If it survives it will survive as an exotic in ungenial soil. The ideal formation is, as Lord Acton seems to suggest, the coexistence of several Nations under the same State.

Where Hope for the Future Lies

This, as he points out, affords "a test as well as the best security of its freedom. It is also one of the chief instruments of civilization" ("Freedom," p. 290.). Happy is the State which, with contentment to each, includes many Nations; and well is it for the peace of the world if there be great Commonwealths which comprehend within their ample borders many self-governing States. In the extension of the federal formation, with due provision for variety of detail, lies the best hope for the political future of mankind.



FINE SPECIMENS OF AN ABORIGINAL RACE OF AMERICA

Slight figures with well formed but not muscular limbs, Mongoloid features, long, dark hair evenly trimmed, and skin of red cinnamon hue are characteristics of the true or "red" Carib Indians. The heart of South America was the cradle of their race. Aforetime cannibals, they were settled in Guiana and in the islands of the Caribbean Sea when Columbus discovered the New World

Photo, Sir H. H. Johnston

DICTIONARY OF RACES

By Northcote W. Thomas

Anthropologist and Author of "Natives of Australia," etc.

The accompanying dictionary of races, specially compiled by Mr. Northcote Thomas for PEOPLES OF ALL NATIONS, is unique. No work of reference contains so complete and convenient a list of living peoples. Within its compass is condensed an immense amount of information about the racial origins, geographical distribution, physical types and social customs of the peoples enumerated. But even this is merely supplementary to that embodied in the whole work. It is to be consulted in conjunction with the ethnographical maps and with the General Index, which gives references to the pages wherein individual peoples are described and illustrated

IN presenting this list of the peoples now inhabiting the world it is proper to explain the connotation given to the differentiating words: Race, tribe, family of languages, language and dialect. Absolute scientific classification is virtually impossible, so closely interrelated are many of the groups of both men and tongues, but for practical purposes the following definitions hold good.

Race properly indicates a biological group distinguished by its physical characteristics, colour, hair, features, etc., and is of pure blood. But it is also used (1) of modern groups of mixed descent which by convergence have come to present a certain physical type, and (2) of groups whose bond of union is mainly cultural and linguistic and whose unity is therefore largely due to historical and political grounds.

Tribe is a word of very varied meanings. Two types may be distinguished in India—(1) a collection of families who claim descent from a common ancestor, which may be an animal, and are also to some extent united by the obligation of the blood feud; they generally use a common language and own a definite tract of country; the Pathans of the north-west border are an example. (2) The group that is united by blood feud only and admits strangers, as it does not claim descent from an eponymous ancestor; the Baluchi are an example. Generally speaking in India the tribe tends to pass into the caste, being divided up into an infinity of divisions according to occupation, etc. In Africa the tribe is a group of peoples speaking the same language but often having no common ruler and no feeling of unity; it does not act together and its members are under no constraint not to make war upon each other.

Ababua or **Babua**. Bantu-speaking people of the Welle-Bomo-Kandi area, Belgian Congo. The Ababua seem to include a number of distinct tribes, such as the Bakete, Mobalia, Mobati, Bakango, etc. At least two types are intermingled, one short headed, the other long headed. The Ababua are of moderate height and had a great reputation for ferocity, spread by the Azande chiefs, who purchased ivory from them at low prices; but they do not seem to be courageous, though the men are skilful hunters, killing elephants with poisoned spears. They are a merry people, and very hospitable.

Abarambo. Rather short-headed people of the Welle area, related to the Madi.

Language. With regard to speech, individual languages are ordinarily composed of groups of related dialects, which are semi-independent units with a certain vocabulary common to them and to the language of which they form a part, but with other words either peculiar to themselves or used in common with a restricted group of dialects. The area over which a given word is used is rarely coincident with the area covered by a given dialect, but is either smaller or larger. A rough test of whether a form of speech is a language or a dialect is given by ascertaining whether speakers of one dialect readily acquire the allied form, or understand it when spoken. Where this is not so, it is really a question of distinct languages. Thus English is a group of languages, each made up of related dialects, speakers of all dialects having in common a language more or less distinct from all the dialects, viz., standard English.

Families of Languages are major groups into which fall the thousands of individual languages spoken on the earth. They include the following among others: Australian, Austric=Indonesian, Melanesian, Polynesian, Mon-Khmer, etc., with perhaps, Indo-Chinese, Dravidian, Finno-Ugrian, Indo-European or Aryan, Nigritic, including Bantu and Sudanic, Papuan, etc. The aboriginal languages of America have not yet been finally classified into families, and there are many forms of speech, like Basque, which are isolated and perhaps represent the remnants of previously existing families. A language is said to belong to one of these families when historical proof is given that it is descended from the remote ancestral form from which the whole family is believed to come.

Abchases. Section of the so-called Circassians of the Caucasus, whose language, however, is only distantly related to Circassian. They are much shorter headed than the other Circassians and, generally speaking, brunette; a short but strong folk with irregular features and an uncivilized aspect.

Abor. Small hill tribe of the north-east of the Brahmaputra valley, in Assam, closely connected with the Miri. They speak a language of the north Assam branch of Tibeto-Burman.

Abyssinians or **Abessinians**. People of Abyssinia, a term without racial significance and a corruption of the word "habeshi," used by Arabs of the mixed peoples who

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united to form a Christian state. The two chief languages are Amharic and Tigré, both of Semitic origin; the other languages are Hamitic. Among the tribes are the Abyssinians in a more restricted sense, the Beja or Bishârin, the Hadendoa, the Beni Amer, Galla, Hallenga, etc. Two main types seem to be represented among the population, one negroid with broad nose, the other Hamitic with a skull of somewhat the same type but a narrow nose. But among the Galla, and still more the Hadendoa, is an element, found in ancient Egypt and therefore presumably ancient, with a skull much lower in proportion to its length. Although the south of Arabia is now occupied by a short-headed type it seems probable that the Hamitic stock had its origin there and that from Abyssinia it penetrated into Upper Egypt, where it existed in pre-dynastic times.

Acawoy. Tribe of Guiana Indians speaking a Carib tongue. Somewhat shorter than the Carib properly so-called, they are forest dwellers and, perhaps for that reason, feared for their slyness. They build wall-less houses, and usually limit themselves to one wife. The dead are buried in a standing position.

Achinese. People of Sumatra who are great fighters, depend on agriculture for their subsistence, and are darker and taller than the Malays.

Adighe. Indigenous name of the Circassians.

Aeta. Negrito inhabitants of the Philippine Islands, who live mainly in mountainous districts. The name is often used to mean Philippine negritos in general. The hair is woolly and black, but, as among the negroes, it is sometimes bleached on the top to a reddish tinge; the skin is dark chocolate, sometimes with a reddish tinge. There is a considerable range of stature, but the average seems to be about three inches short of five feet; the head is longer than that of the Andamanese, but not so long as that of the Semang, their nearest negrito neighbours. The nose is very broad compared with its length, and there is virtually no bridge to it. The lips are thick but not protruding. Long after the arrival of the dominant Malay races, the Aeta were recognized as masters of the soil. They live mainly on game, fish and forest products. In temperament they are indolent and timid, but become violent under provocation; they are described as truthful, honest, and virtuous.

Afghans. People mainly of Iranian stock, including the Afghans proper, Pathans, Ghilzais, Duranis, Hazaras, Uzbegs, Tajiks, Aimaks, etc., some with Mongolian elements. Their language is called Pukhtun in the north, Pushtun in the south. They prefer to call themselves Pushtun, which means mountaineers; the meaning of Afghan is uncertain. Pathan is the same word as Pushtun; both may be identical with Paktues, a tribe mentioned by Herodotus.

Afridi. Pathan tribe of the Peshawar border of India, who are divided into eight principal clans. They are tall, spare and exceptionally well built, and brave, but thoroughly treacherous, active but intolerant of heat; nominally Mahomedan, but ignorant

and superstitious. A clan once suffered under the reproach of having no shrine at which to worship; they induced a sainted man of another clan to come among them, and then murdered him to acquire in his burial-place a sanctuary of their own.

Ainu. People of Japan and south Sakhalien, notable for the profusion of their black wavy hair. Short but strongly built, with broad face and nose and rather long head, they differ from all surrounding types. They have been referred to both the Alpine and the Mediterranean races, and supposed to be allied to Russians, Todas and Australian aborigines; they are said to have occupied the whole of Japan for nine centuries, after expelling a dwarfish race, who are known as the Koro-pok-guru. They hold great festivals in honour of the bear.

Akamba. Bantu-speaking people of East Africa, on the eastern slopes of the high lands south of the Upper Tana. They are of medium height with a head somewhat shorter than usual; two types of head occur, one negroid, the other, common among the chiefs, with a wider forehead and narrower jaw; the eyes are sometimes oblique. They chip the upper incisors and knock out the middle lower incisors. Proud, disinclined to work for Europeans, cheerful, hospitable, fond of children, whom they spoil by indulgence, they are attached to their homes and honest, according to their lights; cattle stealing was, however, meritorious. To-day they are peaceful and harmless, but this is due to fear of consequences. In addition to the ordinary negro type, there is a very strong, short-headed element, amounting perhaps to nearly one third, which seems to go back to an earlier pygmy population.

Akha. Tribe of Burma, with coarse, heavy features and only a vague general resemblance to the more effeminate Annamites. They have noses with higher bridges than the Mongoloid people, and the jaw is pointed and somewhat projecting. All villages have large gateways, usually two, to keep out evil spirits. Even ancestors are regarded as malignant, and the west door of the house is reserved for them, no stranger and no male being allowed to pass, and women only with reverence and not as a regular practice. They are also called Kaw, and speak a language of the Lolo group.

Ala. Tribe of Achin, believed to be allied to the Batta.

Albanians. Inhabitants of Albania, descendants of the Illyrians, of whose language they speak the sole surviving form. The Albanians are divided into Ghëg (north) and Tosk (south).

Aleut. Branch of the Eskimo. They inhabit the Aleutian Islands and part of Alaska. The name seems to mean "island"; they call themselves Unungun. They are intelligent compared with the Eskimo, but less independent. They were originally warlike, but the treatment meted out by the Russians reduced them to a tenth of their original numbers and broke their spirit.

Alfures. Generic name given to tribes of very different types in the Malay Archipelago. In some cases—e.g. in the Moluccas—

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they are light coloured non-Malay people, with black straight hair, oval eyes, and good physique, and of rather small stature; but the Banda people apply the name to the frizzly-haired people of Ceram, the Kei Islands, Tenimber, etc., who are presumably of dark complexion and have some negrito blood. The name does not really mean more than non-Mahomedan.

Algonquins. Linguistic family of North America which at present falls into three sections—Blackfeet of the west, Cree-Ojibwa of the middle-west, and Wabanaki of the north-east.

Alpine Race. Short-headed, pale or swarthy stock composed of French, South Germans, Russians, some Albanians, Armenians, Tajiks, etc., and supposed to have originated in the Asiatic plateaux.

Alunda. Bantu-speaking people of Angola, who were ruled by the Mwata Yamvo from the seventeenth century onwards.

Amambwe. Bantu tribe of the Nyasa-Tanganyika plateau; they knock out the two middle teeth of the lower jaw, it is said, with an axe.

Amazon - Orinoco Tribes. Group covering quite half the South American continent at one time, comprising four main language stocks, Arawak and Carib in the north-west, Tupi and Tapuya in the south and east. The lower tribes live by hunting, fishing, and agriculture, dwell in "long" houses, wear little clothing, signal with drums, and initiate young men by whipping. In Guiana is a rather higher culture with weaving of cotton; on the coast stone work was prominent among the Tupi. The Tapuya, on the other hand, are cannibals, and stand low in the scale of culture.

Ambundu. Bantu-speaking people in the hinterland of San Paul de Loanda.

Amerindians or American Indians.

The general designation of all pre-Columbian inhabitants of America, including sometimes the Eskimo. Many tribes in North America are concentrated on reservations, where much of the old life is impossible. Census records for this area give an Indian population of under 400,000, a decrease probably of two-thirds since the discovery of America. The most important language groups are: Athapaskan, Algonquian, Iroquois, Siouan, Salishan, and Shoshone-Nahuatlan (N. and C. America); Arawak, Carib, Tupi, Tapuya, Puelche, and Tsoneka (S. America), the total numbers being 56 (6 extinct) in N. America, 29 in C. America, and 84 in S. America. Culturally they fall, or fell, into a number of groups: Plains, Plateau, Pacific Coast, Eskimo, Mackenzie, Eastern Woods, South-West, South-East, Nahua (N. and C. America), Inca, Guanaco, Chibcha, Amazon, and Antilles (S. America and islands).

Anatolic Languages. Indo-European group, including Armenian and the extinct Phrygian and Scythian.

Andamanese. Negrito natives of the Andaman Islands, also called Mincopies. They range in colour from bronze to "sooty black," and the hair, which is very frizzly, seems, like that of the Bushman, to grow in tufts. They stand about 4 ft. 10 in., and are

well proportioned; the nose is straight but small and deeply depressed at the root; the head is small and short in proportion to its length. They depend mainly on fish for food, have no domestic animals, and do not till the soil. They can hardly be said to wear clothing, though they adorn themselves with many ornaments. They dwell in small huts which are little more than roofed spaces, but large communal huts are also found in which each family has its own quarters. There are separate quarters for boys and for girls. Their language is remarkable for the number of vowels—twenty-four, according to one authority; they classify their nouns, and there are sixteen forms of each personal pronoun, according to the class of noun on which it depends.

Andi. Caucasian people, said to be of Jewish type. They speak an Avar language.

Angoni. Bantu-speaking people of Zulu origin on the west side of Lake Nyasa, and separated from the lake by the Nyanja. They are dwellers in the highlands, 4,000 feet above sea-level, in an open, undulating country, comparatively treeless; they are not located in permanent villages, but move every two or three years. They broke away from the Zulus in the time of Tshaka (1820), and in their migrations absorbed elements from many tribes; they are known in places as Mavitu, Maviti, Magwangwara, Wamakonde, and Ruga-Ruga. The name is also applied to the Anyanja, conquered by the Angoni and subject to their chiefs. They are cattle-keepers, and work in the fields is usually left to the junior wives; the men's place is in the cattle-fold. As conquerors they used to send to the Nyanja for additional wives, and chiefs used to have harems of over a hundred.

Annamese. People of Annam, who speak a language of the Tai group of Siamese-Chinese which has, however, been influenced by some alien speech; it was formerly attributed to the Mon-Khmer family. The Annamese have a broad, high forehead, high cheek-bones, and small flat nose, rather thick lips, black hair, a scanty beard, and a coppery complexion. The head is round and the features are coarse, with a sly expression. They are tricky, arrogant, and dishonest, hard-hearted, unsympathetic, and grasping. The word Annam is comparatively modern; the Giao-shi (cross-tced) are mentioned in the legendary Chinese annals of four thousand years back. Some two thousand years ago many Chinese emigrants settled, and merging with the Giao-shi, formed the people now known as Annamese. The name of the Giao-shi is given them owing to the great distance that separates the big toe from the others.

Antaimoro. Tribe of the extreme south of Madagascar. They are of negroid or negro type, with frizzly hair.

Antankarana. Tribe living at the northern extremity of Madagascar, and speaking a dialect with some marked differences.

Antanosy. Tribe of the south-central part of Madagascar.

Anti. Arakanan tribe, also known as Campa, who live in the forests of the Upper Ucaiyali. They are noted for their cannibalism.

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Antilles Area. West India islands, originally populated by Arawaks, later overrun by Caribs, whose culture was closely allied to the canoe culture of the Amazon area.

Antimerina. Commonly known as Hova. The dominant type in Madagascar in the last century; they are descendants of sixteenth century immigrants.

Aoulias. People of Nepal, possibly descendants of lower caste Hindus.

Apache. North American Indian tribe of the south-western group, speaking an Athapascan language, so named probably from a Zuñi word meaning enemy, in allusion to their warlike character. They were originally hunters, rather above medium height, good talkers, and honest according to their lights.

Arabs. People of Arabia, also found in north Africa and in other parts of Asia as a result of movements in historic times. In Iberia, Central Asia, Malaysia, etc., the immigrant Arabs have lost their native speech or their racial individuality, or both. The modern Arabians fall into two groups, the mainly settled agricultural people of Yemen, Hadramaut and Oman, who count themselves descended from Shem, and the northern (Beduin) peoples, who look to Ishmael as their father. But it must be remembered that large parts of Arabia are wholly unknown. The Beduins (dwellers in the desert) have long heads with a short, fairly broad nose, seldom of the "Jewish" type; the southern Arabs are shorter and more variable in skull form, but predominantly short headed. The Himyarites, who were found in Arabia two thousand years ago, are no longer distinguishable in their own land, but they are still dominant in Abyssinia.

Araucan. Aborigines of Chile, the Puelche who moved down the Rio Negro and came into contact with the Pampas Indians. Their culture is that of the Guanaco area, and resembles that of the Plains Indians of North America. They are now mainly occupied with agriculture and stock breeding. They are of small stature but robust, with a short broad nose. In character they are proud, independent, brave, inconstant, secretive, and taciturn.

Arawak. Group of South American tribes, formerly found in the Antilles also. On the continent of South America they range from the Upper Paraguay river to the north of Venezuela. Among the Arawak tribes are the Arawak proper, the Maypure, Mojo, or Moxo, Wapisiana, and Ipurina. They seem to have had their origin in East Bolivia, whence they spread along the basins of the Amazon and Orinoco. In physical type they do not seem to differ much from the Carib, who, in the Lesser Antilles, had killed off the Arawak men and taken the women to wife at the time of Columbus; in the Greater Antilles the population was still Arawak. They are a typical inland race, however, and as they early cultivated the tapioca-plant (manioc), their first home cannot have been in an area subject to periodical floods.

Arawak. Guiana tribe speaking an Arawakan language. They are short of

stature and light coloured. Descent is reckoned in the female line, and a man goes to live with his father-in-law at marriage. They are a cleanly people and have taken over much European culture; they make a special kind of fibre hammock and much pottery. They have a remarkable custom of whipping each other as a diversion.

Arecuna. Carib-speaking tribe of Guiana. They are a dark-skinned, strongly-built people of warlike character, much dreaded by the Macusi; as savannah people they build clay huts; they use the blow-gun, which they manufacture for other tribes from the stems of a palm.

Armenians. People of Asia Minor speaking an Indo-European tongue. The head is short but the stature varies considerably, and the name Anatolian has been given to the taller type. The skin is swarthy white, and a peculiarity of the head is that it is very high and much flattened at the back, so that it seems to fall almost vertically; the nose is high and narrow. Representatives of this type are to be found in Persia, and among Greeks and Turks; it has been suggested that they are descendants of tribes who formed the great Hittite Empire.

Armenoid. The type represented by Armenians.

Arunta or Aranda. Tribe of Central Australia, ranging from the Macumba river to the Macdonnell Ranges, which rise to a height of 5,000 ft. They have a complicated social organization with eight intermarrying classes.

Aryan. The same as Indo-European. It is often used erroneously in the form "Aryan race" of the peoples who speak Aryan tongues.

Aryo-Dravidian. Group, also termed Hindustani, of people in the United Provinces of India, Bihar, Ceylon, etc., with a longish head and a nose which varies in shape according to social station, the upper ranks having narrow, the lower broad noses in proportion to length. The complexion varies from light brown to black.

Ashango. A Bantu-speaking tribe of the Gabun on the Ogowé and behind the Nkomigaloa, French Equatorial Africa.

Ashanti or Asanti. Warlike people of the Gold Coast, near kin of the Fanti, to the north of whom they live. The "customs" of the king of Ashanti, involving many human sacrifices, were formerly notorious; one of his chief possessions was the golden stool or throne. Gold dust was in use among them when the first European voyagers reached the coast in the fifteenth century; it is probable that the Carthaginians and Egyptians had dealings with the coast. Beliefs closely resembling those of the Egyptians are held by the Twi (Fanti-Ashanti tribes) with regard to reincarnation.

Assamese-Burmese. Stock of Tibeto-Burman family.

Assiniboin. North American Indian tribe of the Plains group, speaking a Siouan language and now on reservations in Montana. They separated from the Yankton more than three hundred years ago near the head waters of the Mississippi, and were thenceforth constantly at war with the Dakota, their kinsmen. They

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seldom cut their hair and add false hair at times till the twist reaches the ground.

Atayal. Group of savage tribes inhabiting the north of the island of Formosa. They are active and aggressive head-hunters, and their trophies are put on a platform in the open air. They are certainly not of Mongoloid type and may be primitive Indonesians. They live on millet, rice, taro, and other vegetables, together with the meat of deer and wild pig; some of them do not use salt. A curious feature of the marriage customs of one section is that a newly-married couple for a few days occupy a habitation raised twenty feet above the ground on piles. Their religion is mainly ancestor worship.

Atyo. The Bateke to the north of Stanley Pool, in Belgian Congo. Atyo is their own native name; Bateke means pygmy.

Australians. Aboriginal population of Australia, always very small in numbers and to-day almost or quite extinct in many places. Linguistically, they fall into two main groups, one, with an older and a younger section, called the Australian languages, occupying the southern part of the continent; the other, perhaps related to the Papuan family, in the north; the languages of the second group are very much split up and not necessarily related to each other. There is a considerable difference in skull shape that corresponds in distribution only in part to that of languages. There may have been a negrito element present in small numbers before the Australian type arrived, when Torres Strait was still dry land. A wave of immigrants of negroid type seems to have followed, which has left some traces in the hair, almost frizzly in some cases, almost straight in others; the stature varies from 5 ft. 2 in. to 6 ft. 3 in. in men. The ridges over the eyes are strongly marked, and the forehead has a backward slope; the nose is broad and deep-set at the root. The Australian seems to be quick at learning, at any rate in youth; but he is unreflective in the main and tires quickly when he is called upon to undertake tasks in which he has no interest. He is on the other hand tireless in carrying out ceremonies, which may continue for days, associated in his mind with the multiplication of food stuffs or the initiation of youths. In their natural state the Australians are found to be gentle and good-natured, indulgent to children, and kind even to their dogs.

Avars. Most important Lesghian people of the Caucasus. An Avar people migrated in the sixth century to the Danube, but there is no evidence that this Sarmatian people is the same as the modern one. They are a warlike folk.

Awatwa or Batwa. Negro tribe living in the swamps on the Luapula river, south of Lake Bangweolo, Central Africa.

Awemba or Babemba. Bantu tribe of Rhodesia, who mummify the corpses of their chiefs by rubbing them all over with boiled maize till the skin becomes dry and shrivelled.

Aymara. People of Bolivia. The name was early applied to the Colla and other Titicacan tribes, but it seems to belong properly to non-Quichua peoples, also short

headed but entirely distinct from the Quichua, though some authorities assert that the tribes are physically indistinguishable, save that the Aymara no longer deform the skull. In burial customs they differed widely, the Aymara using a square edifice, the Quichua an underground chamber. The Aymara Indian of to-day is a dweller in the highlands, strong and muscular, of bronzed complexion; according to some observers, the eyes have a slant reminiscent of Mongoloid ancestry. They are a reticent people, sober and industrious, except when religious rites occupy attention. Like the Quichua they have a primitive kind of weaving in which the loom consists of four stakes driven into the ground. Their most important domesticated animal is the llama, which serves as a beast of burden. Though they profess Christianity, they still hold to their old gods, who are believed to dwell in ice and snow.

Azande. Important tribe or collection of tribes of the Nile-Welle watershed, Central Africa, formerly known as the Niam-Niam from their addiction to cannibalism. The skull is of a medium type inclining to long, and though they have been described as tall they appear to be in general shorter than the Nilotes and also somewhat lighter skinned, inclining to a reddish colour. They were formerly a warlike people and belonged to the group of tribes which made use of the throwing knife, a many-pointed piece of iron which probably had a curved flight.

Aztecs. Mexican tribe representing a mixture of the ancient Aztecs and Tlascalans. Their houses are made in three parts—god house, cooking house, and granary; there is also a vapour bath house of stone. Idols are built into the granary as talismans.

Baba. Term for a Malay of Chinese descent.

Babunda. Bantu-speaking tribe of the Kasai-Kwilu area of Central Africa. Exceedingly black and a fine, stalwart people with abundance of hair in the case of men, they are a warlike race who are great rubber traders. They do not build villages, but live in the middle of their plantations, so that a single settlement may be a couple of miles long.

Babwende. Bantu-speaking people of the Congo, inhabiting the cataract region.

Bachama. Tribe of the northern provinces of Nigeria, allied to the Batta, on the Middle Benue. They speak a language of the Benue-Chad group and are said to be cannibals, but there is no evidence of it.

Badaga. Agricultural tribe of the Nilgiri Hills of the Deccan, India. They speak a Dravidian language, said to be allied to old Kanarese, and are a long-headed people who dwell in extensive villages situated as a rule on a low hill, in which all the houses on one side of a street are under one continuous roof. The milk house is very sacred and no woman may enter it. The women do most of the work in the fields, and as a reward get worse food than the male members of the family.

Badakshi. Round-headed people of the Upper Oxus.

Badjok. Bantu-speaking people of the Kasai, Central Africa, who came originally

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from the south. They are undersized and dirty, but have a great reputation as warriors, have no sense of fear, are great elephant hunters, and do a large trade in rubber.

Baggara. Arab tribe of Darfur, Sudan, whose name means "cattle keepers." Some are as dark as negroes but their features are fine and regular.

Bagesu. Cannibal Bantu-speaking tribe of the eastern slopes of Mount Elgon, East Africa. They are of medium height, with broad noses that show no bridge. The skull is short. There is nothing repulsive about their faces, which can even be termed pleasing. They are now agricultural, but were probably originally a cattle-keeping people.

Baghirmi. Sudanic-speaking tribe on the south-east of Lake Chad, North Central Africa. They are tall and healthy, but the women are over-stout. They hunt elephants on horseback with poisoned spears.

Bahurutse. Section of the Bechuana, of South Africa, also called Bakwena. They followed a chief known as Mohurutse and took their name from him.

Bahutu. Subject people of Urundi, East Africa, governed by the Batussi. They are of small stature, with legs disproportionately short, but the body muscular. They differ from the Batussi in the projection of the lower part of the face. In colour they are of a dark coffee tint with a violet sheen, but some show the reddish clay colour of a South American Indian.

Ba-ila. Bantu-speaking people of northern Rhodesia. Two distinct types seem to be found—one tall and finely made, with a long nose and thin nostrils, generally speaking good-looking; the other, short, heavily made, bull-necked, with a flat nose. These types are not distributed according to rank. In colour they are chocolate-brown to almost black, but a new-born child is a dirty yellow, and with hair also lighter. They knock out six teeth in the upper jaw.

Bajau. Malayan people of the west coast of Borneo.

Bajabi or Bajavi. Bantu-speaking tribe of the Nyanza and other Ogowe tributaries.

Bakango. Welle tribe of Central Africa, allied to the Ababua, who seem to intermarry with Azande. They are short in stature, fifty per cent. not exceeding 5 ft. 4 in. A river people, their diet is largely composed of fish.

Bakhtiari. Inhabitants of Susiana (Khuzistan), Persia, who speak Kurdish dialects and are probably northern Mongols who have taken over an Iranian speech.

Ba-'Eshi-Kongo. People of the old kingdom of Kongo, who occupy a large part of the area south of the Congo river between the Kwango and the sea. There is a second Bakongo tribe between the Kasai and the Lulua, who are probably a branch of the Bushongo.

Bakuba. A branch of the Baluba people of the Belgian Congo.

Bakulia. Bantu-speaking tribe of East Africa, to the east of the Wageia. They were at one time called Wassuba. They are a tall people, over 5 ft. 7 in. on an average, and are probably of mixed origin, with some Hamitic blood.

Bakusu. (1) People of Yakusu, Stanley Falls; (2) a tribe allied to the Manyema. They are located between the Middle Lomami and the Lualaba and are not to be confused with the Bankutu or Bakuchu of the Kasai.

Balali. Section of the Bateke, on the north bank of the Congo, a little east of the Kenka river.

Balangi, Balengue, or Balengie. Bantu-speaking tribe of the coast of Spanish Guinea, between the Campo and Kribi rivers.

Balti. People of Tibet, identified by some with the Dards, by others with the Sacae of Herodotus who invaded India from the north about two thousand years ago. They are now Moslems and speak Tibetan. It is certain that their physical conformation is not Mongolic, for they have ringlety hair, a full beard, and abundant body hair, together with a long head and straight eyes, in striking contrast with the neighbouring people of Ladakh, who are thoroughly Mongoloid in appearance. In their country are remarkable rock carvings attributed by the present inhabitants to a long-vanished people. They are famous horsemen and the original inventors of the game of polo.

Baltic Languages. Small Aryan group, comprising the extinct Old Prussian, Lettish, and Lithuanian.

Baluba. Warrior people of the south-east of the Belgian Congo. The name is also given to mixed peoples of the Kasai. The name appears to mean "wanderers." The western Baluba have been called Bashilange.

Balunda or Alunda. Bantu-speaking people south-west of Lake Bangweulu, northern Rhodesia.

Bambala. Bantu-speaking people of the Kwilu river, West Africa, also called Bushongo. They have a curious custom of covering their bodies with a kind of reddish clay. They are a cheery, happy-go-lucky folk, much given to gambling, by which a man will lose, not only his wife and children but even his own liberty. In colour they are a very dark brown, but thick lips and flat noses are exceptional; the northern Bambala are strongly built, but there is less food in the south; a lighter colour seems to go with the slighter build of the southern portion of the tribe. Cannibalism is of everyday occurrence among them; as a rule enemies and criminals are the victims, but slaves may also be slaughtered. This notwithstanding, they are a pleasant, peaceable folk, kind even to their slaves, who are treated more like children than serfs.

Banda. Important group of tribes in French Central African territory north of the Ubangi. Some of them use lip disks of one or more inches in diameter, like the Yao of Nyasaland.

Bangala. Bantu-speaking people of the region between the Ubangi and the Congo and south of the Congo, including the Boloki, Mbala Bolombo, and others. The name seems to be derived from the fact that there was a large group settled at Mangala; they do not know the name themselves. The Bangala language has come to be used as a means of inter-communication over a large

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area. The height varies considerably, with an average of about 5 ft. 7 in.; there is a short-headed element in the tribes mixed with a more important long-headed type; a certain number have thin lips. They file four or more teeth to a point.

Bankutu. Cannibal tribe of the Upper Lukenye, Belgian Congo. They are a small and dirty people, timid, treacherous, ugly, sullen, and of unprepossessing manners. They have, however, an unusually neat and picturesque type of hut.

Bantu. Sub-family of African languages, allied to Sudanic in respect of a large proportion of its word roots and to the semi-Bantu portion of the Sudanic sub-family in respect also of morphology and syntax. The characteristic feature is that all nouns have a pronominal prefix, which is repeated before adjectives or verbs to show the concord. Bantu-speaking peoples of the extreme south differ so little in speech from those of the extreme north, that Zulu is intelligible in Cameroon. The Bantu languages occupy all the southern part of Africa from near the Equator southwards, excepting areas of Hottentot, Bushman and Pygmy (?) speech, or such parts as are now Europeanised. There is no corresponding Bantu race nor yet any physical type of which it can be said that it is specifically Bantu, but the term is applied in a narrower sense to tribes with a strong Hamitic element.

Banyoro. Tall and well-proportioned Bantu-speaking people of Uganda, who extract the four lower incisors. A long-headed people, they are on the whole honest, but have the reputation of being splendid liars, though this seems to be due to past oppression by their chiefs.

Banziri. Trading people of the Ubangi river, Central Africa. They build beehive huts and arrange them in two long lines, sometimes over a mile in length. They are good farmers and expert watermen.

Bapindi or Bapende. Bantu-speaking people of the Kwilu-Kasai area, who are expert weavers. They should not be confused with the Bapindji or Babindji.

Bapuko, Naka or S. Banoha. Bantu-speaking tribe of Spanish Guinea, between the Kribi and Nyon rivers.

Bara. Tribe of south-central Madagascar, with the reputation of being distrustful and churlish; they are a Plains people and relatively uncivilized.

Barabra. Dark-complexioned tribe of Nubia, with long skulls and woolly hair. The name is the same as that of the Berber; it is derived from Arabic and means "foreigner."

Barotse. Conquering Bantu tribe which founded a great empire in what is now northern Rhodesia.

Barundi. People of East Africa, made up of the subject Bahutu and the dominant Batussi, whose privileged classes include the Waruanda.

Bassa or Gbasa. Name of a Kru tribe of Liberia. There are also tribes known as Bassa in the northern provinces of Nigeria (Bassa Komo, Bassa Nge) and in Cameroon.

Bashkirs. Mixed people of Russia, of

Mongoloid type. The name is said to be of Turkish origin and to mean "bee keepers."

Basques. People of the western Pyrenees, partly in France, partly in Spain. They speak a language that is by common consent non-Aryan and is generally regarded as a survival of the pre-Aryan languages of two or three thousand years ago, possibly that of the people called Iberians, who occupied the sea-board of Gaul from the Rhône to the Pyrenees, and were originally resident between the Ebro and the Pyrenees. There is a distinct Basque type, characterised by a rather triangular face, broad temples, and long, pointed chin, with dark eyes set rather close, a long thin nose, and dark hair. North of the Pyrenees, however, the skull seems to be noticeably shorter than in the Spanish provinces, though the dividing line is not exactly coincident with the national boundary. The French type has been regarded as the purer. The Basques are assigned to the Mediterranean race, being regarded as a variety evolved by isolation and in-breeding. Many suggestions have been made as to the affinities of the language, e.g. that it is akin to Berber, Finno-Ugrian tongues, Kolarian, etc., without any very clear evidence being forthcoming.

Basundi. Bantu-speaking people of the north bank of the Lower Congo, who seem to have come from the Lower Kwango.

Basuto. Bantu-speaking people of south-east Africa, east of the Orange river, where they seem to have arrived about a hundred years ago. They are made up of a great number of different clans or tribes. The traditions of some of them have been interpreted to mean that they crossed the Zambezi in the eleventh or twelfth century. They preserve genealogies of their chiefs going back to the sixteenth century. Less than a century ago some of them were still cannibals; but they took to the practice, it appears, when their flocks and herds had been captured by invading peoples, who also killed much of the game.

Batak. (1) The same as Batta, a tribe of Sumatra; (2) a negro tribe of Palawan, Philippine Islands. Described as very shy, they have long, kinky hair, and use the blow-gun.

Batetela. Bantu-speaking tribe east of the Sankuru, Belgian Congo, many of them much influenced by Arabs and Europeans. Their country is fertile, and abundance of food has enabled them to develop into a race of great stature. Brave, hospitable and kind-hearted, they are, as a rule, dark in colour, but some are light yellow.

Batta. (1) Tribe of the Middle Benue, West Africa. They are allied to the Bachama and speak a language of the Benue-Chad group. (2) Sumatran tribe of small stature who live mainly north of the Equator, also called Batak. Their stature is about 5 ft. 3 in., and the skull somewhat short; the skin is clear and the face round, but the cheek-bones are not prominent; the nose is straight or concave, the beard thick; the hair is fine, of black colour, with chestnut as a variant. They are cannibals, but eat only enemies killed in battle, prisoners of war, and convicted criminals, never their own relatives.

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Batussi. Dominant people of Urundi, East Africa, who rule the Bahutu, numbering about one and a half millions, by superior intelligence. The Batussi are proud, quiet and reserved compared with their subjects, and seldom say what they think. They are reputed to be untruthful, lazy, and cowardly, leaving all work to the subject people. They are tall, some over 6 ft. 6 in., and no grown-up man less than 5 ft. 9 in.; but they are well proportioned, though the body is often slender, yet their hands are smaller than those of the average European. There are two types of face among them, the superior, with narrow nose, thin lips, and small mouth; the other more negroid, but oval, with small but well-developed chin. A singular feature is that the upper teeth often project over the lower; the hair is, however, as woolly as in the ordinary negro.

Batwa. Pygmoid people of Urundi, East Africa, who are, however, considerably taller than the real pygmy. Those who have taken to agriculture reach 5 ft. 3 in., no doubt owing to admixture with the Bahutu, who are themselves but little taller. They are a mixture of pygmy, forest Bantu, and inter-lake Bantu; and some observers have suggested the presence of a long-headed Bushman type. They form not more than one per cent. of the population of Urundi, and as a pariah class are naturally driven to trickery and slyness. They are, however, friendly with the Batussi and are actually the guards of the king in Ruanda.

Bayanzi. Name given to several distinct African tribes. Stanley gave this name to the Bobangi (?); it appears to mean "savage" and is applied also to some of the Kasai tribes.

Bechuana. Number of tribes extending from near the Zambezi to the Orange river, one important section being the Basuto. The name goes back not more than a hundred years, and is not recognized by the natives themselves. They are allied to the Bawenda of the Transvaal.

Beja. Hamitic people of East Africa, including the Ababdeh, Bisharin, Hadendoa, Halenga, Beni Amer. They are essentially a nomadic and pastoral people though a few have taken to agriculture.

Belgians. See Netherlands.

Benga. Group of tribes, including the Banoho, Banoko, or Malimba, of Spanish Guinea, etc. Some of these tribes have penetrated south into French territory. The Benga proper inhabit a narrow coast belt between the Benito river and Corisco Bay.

Bengali. "Mongolo-Dravidian" inhabitants of north-east India. The type varies widely according to social status, and in certain castes, such as the Brahman, the Alpine type is dominant, as it is on the southern slopes of the Himalayas. They are quick-witted and versatile and find scope for their abilities in official work and commerce.

Berber or Libyan. North African peoples speaking either Arabic or Berber, but in the main of western Hamitic stock. The Arab is taller than the Berber and has usually a longer head; his face is a regular oval,

while the Berber's is squarer and his nose straight or concave; the Berber has also a transverse depression on the forehead. The Berber is essentially a highlander, non-nomadic, and less dependent upon flocks and herds. Although the Berbers have lived in close contact with Arabs for a thousand years, they do not amalgamate with them to any great extent.

Betsileo. Negro or negroid tribe of Madagascar. They are tall, with an average height of 6 ft. for men, large-boned and muscular, much darker than the Hova, and differing from them also in hair character, which is always crisp and woolly. Apart from negro slaves, however, there is little reason to suspect an African element in Madagascar, and the negro type is probably of Oceanic origin.

Betsimisaraka. Name often given to the people of the east of Madagascar in general. Properly speaking, they are a Plains people of light complexion and straight hair.

Bhil. Tribe of the Central Provinces of India, said to have been at one time the ruling race. They now speak an Indo-Aryan language. It is uncertain whether their original tongue was Munda or Dravidian. The jungle Bhils are described as active and hardy, with high cheek-bones, wide nostrils, and coarse, almost negroid, features; those of the plains are often well built and tall, but are clearly of mixed blood. The Bhil proper averages 5 ft. 6 in. in height, is an excellent woodsman and huntsman, and Sanskrit works call him "lord of the pass" because the approach to his land is through defiles which none could traverse without his leave. The name is said to occur first about A.D. 600, and to be derived from a Dravidian word for bow, the characteristic weapon of the tribe. The Bhil was at one time a professional thief, and became so, perhaps, through oppression by neighbouring governments.

Bhutia. Sanskrit name of the people of Tibet, including the Bod-pa, or Tibetan proper, the Lepcha, the Rong, etc. The Bod-pa are the southern, more or less civilized, section who till the land and have Lhasa as their chief town. The Dru-pa are semi-nomadic but peaceful tribes of the northern plateaux; while the Tangut are predatory tribes of the north-east borderland, so called by the Mongols, who, indeed, use the term for all Tibetans. The typical Tibetan is the Dru-pa, who have for ages been isolated from the alien peoples that surround them; they stand about 5 ft. 5 in., and are round headed, with wavy hair, brown eyes, a thick but prominent nose, depressed at the root. In complexion they vary from white to dark brown, according to exposure, and rosy cheeks are common among the younger women. From this description it is clear that the Indo-Chinese element is not pure.

Bicol. Philippine tribe of mixed type, probably Proto-Malay mingled with Indonesian to a slight extent, and with Chinese. They are predominantly round headed, and the back of the skull is curiously flattened. They are a lively and intelligent people with musical gifts.

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Bilin. Pastoral and agricultural people of Upper Nubia, who are also called Bogo.

Binbinga. Australian tribe near the southwest shore of the Gulf of Carpentaria. Culturally they belong to the same group as the interior tribes, and differ from the Mara and Anula of the coast region.

Bisaya. (1) A Klemantan people of Borneo. (2) a Philippine tribe on islands of the same name and in Mindanao.

Bisharin. Division of the Beja who live to the south of the Ababdeh, towards the territory of Suakin. They have been modified by some short-headed element that did not affect the tribes to the south of them. They are moderately short, slightly built people with reddish brown skins tinged with black. The hair is usually curly, but is at times wavy. They closely resemble the pre-dynastic Egyptians in skull form and physical characteristics.

Blackfeet (Siksika). Tribe of American Indians of the Plains group, which once held an area from the Missouri to the Saskatchewan; now on reservations. They speak an Algonquian tongue, and migrated from the Red river to the north-west.

Bobangi. Bantu-speaking people of the Congo, between Stanley Pool and Equatorville.

Bogo. Pastoral and agricultural people of Upper Nubia, who call themselves Bilin.

Boloki. One of the constituent tribes of the Bangala group on the Congo and intermingled with the Bomuna. They owned the town of Mangala at one time, whence the name Bangala.

Bongo. Red-brown people of the southwest of the Bahr-el-Ghazal, Sudan. They are of medium height, with considerably wider skulls than the Dinka; both are said to deform the head soon after birth, but in opposite directions. They are essentially an agricultural people with no interest in cattle rearing. Their conical huts are remarkable for the low entrances which compel the visitor to creep in. They are expert iron workers and smelt ore. The women wear a plug quite an inch in diameter in the lower lip. (2) Another tribe in the same area with a wholly different language.

Bre. Tribe of Burma. They speak a dialect of Karen, which is assigned to the Sinitic group of the Siamese-Chinese branch of the Tibeto-Burman family of languages.

Bubi. Group of Bantu-speaking tribes of Fernando Po. They are remarkable as the sole example of an African tribe still in the Stone Age at the time of discovery; they also differed from other African tribes in having no drum.

Buduma. Fisherfolk of Lake Chad. They are tall, with high foreheads and blunt noses. They make canoes or floats of bundles of reeds ten inches thick, which take a month to build, and are propelled by men swimming or wading behind.

Bugi. Maritime people of the south of Celebes, who are reputed to be very honest traders. They have a clear skin, straight black hair, a prominent nose and wide eyes; like the neighbouring Macassar they seem to have a negroid element among them.

Bulgarians. Inhabitants of Bulgaria, of Ugrian origin, with some admixture of Slavs. They speak a Slav tongue. They were driven from the south Russian steppes by the Huns in the sixth century and subsequently crossed the Danube, but long before this they were known to the Armenians as a great people, dwelling to the north far beyond the Caucasus. At the outset they were a coarse and brutal people, but have become assimilated to the Caucasian type and merged in the surrounding Slav populations. They take their name from the Bulga (Volga).

Buriat. Mongol tribe of the region about Lake Baikal. They are yellower than the Kalmucks and have round heads, but the nose is narrower as a rule and they are clearly of mixed origin, as indeed are the Kalmucks, but, unlike them, the Buriats may have a Tungus strain.

Burmese. Mongoloid people of Further India, who have been described as intermediate in type between the Chinese and the Malay. They are of yellowish-brown complexion, with black, lank hair, no beard, a small but straight nose. They are identical with the people of Arakan, also known as Mag. Their ancestors came from the north some time after 600 B.C., according to some authorities from the mountains of the southeast of Tibet, according to others from the head waters of the Yang-tse-Kiang. About a thousand years ago the Burmese were in Upper Burma and the Mon on the lower Irawadi; some five centuries later the Tai invasion forced the Burmese to unite with the Mon. The Burman lives largely on rice and drinks water; he is a Buddhist in religion. His temperament is bright and genial, but he is somewhat indolent. A remarkable feature of Burmese society is its democratic character, due perhaps in part to the fact that the priests have not become a privileged class; for all, at some period of their lives, become priests. The women, partly owing to the freedom they enjoy, are reputed to be virtuous, thrifty and intelligent beyond the common run; they have a great capacity for business.

Bushman or Sa (pl. San). A Hottentot name. Yellow-skinned, woolly-haired inhabitant of South Africa before the arrival of the Bantu. He is now confined to the Kalahari and less desirable areas. His average height is about 5 ft. and his short and black hair rolls up into little knots so as to present the appearance of being distributed in clumps. The nose is extremely flat. The language is remarkable for its large use of "clicks," sounds produced by drawing the breath in. To the Bushmen are due the remarkable rock paintings in South Africa.

Bushongo. People of the Kasai, whose traditions say they came from the north, possibly the Shari neighbourhood. A fine race, with both dignity and grace of manner, they possess a remarkable culture unlike that of their neighbours, and have great artistic gifts. They are not skilled as hunters, and employ the pygmy Batwa to procure such game as they need.

C. Many tribal names are spelt with a C or K alternatively, in the same way as

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Celt and Kelt, and if not found under the initial letter C reference should be made also under the letter K.

Caduveo. Guaycuru tribe of the Gran Chaco who cultivate the ground and are noted as expert weavers and potters.

Cakchiquel. Tribe of Guatemala, to the south of the Quiche.

California Area. District occupied by tribes without canoes or pottery, living largely on acorns and wild seeds. They are often opprobriously termed "diggers."

Canelos or Quijos. Important tribe of Ecuador on the head waters of the Napo.

Carib. Group of South American tribes including Acawoy, Bakairi, Galibi, Macusi, Rucuyen, etc. Their first home was perhaps near the sources of the Xingu; they are to a great extent a fishing people, and in their migrations followed the course of rivers; at the time of the discovery of America they were ousting the Arawak in the Antilles. They are essentially an upland people; the custom of eating their male enemies was widespread among them.

Carib. Tribe of Guiana, speaking a language which has given its name to the Carib group. Their proper name is Carinya. They are rather dark in colour, taller than the Arawak and of more powerful make, but coarser in features. They are famous as warriors, and one result of this was that the island Caribs had two distinct languages in use, one used by or to men, the other by women among themselves. The women distort their legs by cotton bands round the ankle and disfigure their lips with pieces of wood with sharp points turned outwards; men wear crescent-shaped nose pieces. They are skilful pot-makers.

Cashibo. Tribe of Pannoo stock, west of the Ucayali, whose own name for themselves is Carapache, "bat."

Caucasian Languages. Four groups, each with subdivisions, may be distinguished: (1) Lesghian with Avar, Andi, Dido, Lak, Varkun, Akusha, etc.; Udi, Kurin, etc. (2) Chechen. (3) Cherkess with Kabard and Abchase. (4) Kartvelian (Georgian). In addition to these Osset, an Indo-European language, is spoken there; it may be a descendant of Scythian; it is certainly not Iranian.

Caucasic or Caucasian. General term embracing Nordic, Alpine and Mediterranean stocks. It includes the peoples of the Old World (with the exception of the Chinese, Japanese, and inhabitants of the Arctic zone) whose normal habitat lies outside the tropics.

Cayuga. American Indian tribe of the Iroquois confederation. Some of them removed to Canada when the American Revolution took place.

Celtic Languages. One section of the Italo-Celtic group now in north-west Europe. It includes the Brythonic tongues with Welsh, Breton and the extinct Cornish, and Gadhelic, with Gaelic, Erse and Manx.

Celt or Kelt. Term used in a number of different and contradictory senses; some Continental writers oppose Celts and Gauls, who also spoke a Celtic tongue, supposing the former to be short-headed, the latter

long-headed; archaeologists attribute the culture of the earlier and later Iron Ages to the Celts, regardless of physical type and language; philologists speak of Celts when they mean peoples whose language is a branch of the Italo-Celtic group. What has happened is that, as in the case of England, which takes its name from a single one of the conquering tribes of invading peoples, the word Celt has been applied indiscriminately both to the original Celts and to the peoples whom they subdued and Celticised.

Cham. Remnants of a once powerful people who dominated Cochinchina, Annam and part of Cambodia some two thousand years ago and were still formidable in the days of Marco Polo. They were determined foes of the Khmer of Cambodia and were conquered by the Annamese at the end of the fifteenth century. In physical type they differ widely from the surrounding people and seem to be of Austronesian stock. They are tall, often reaching 5 ft. 8 in., and sturdily built, and they vary in complexion from light brownish red to brown, thus resembling many Indonesians. They have wavy hair of fine texture and black or dark chestnut in colour; the face is rather broad, but the nose is narrower at the root than is the case with Annamese; the eye is large and full. A singular feature of their life is that many of them do not build their own houses, but employ Annamese. Their religions are a corrupted Brahmanism and Mahomedanism.

Chantos. People of Turkistan of mixed descent. Their features are European rather than Mongoloid. They are occupied with trade and agriculture.

Chargars. A Mongol tribe in the north of the Chinese provinces of Chih-li and Shansi.

Charruas. Tribe of Uruguay who use the bolas, and hunt on horseback.

Chechen. Caucasus people of the Middle Terek, Assa, etc. Their own name is Nakchi, and their usual name is taken from a town now destroyed, the chief of which subdued most of the people. The language is independent, but has elements in common with some of the Lesghian languages. The Chechen include the Kists, Galgais, Ingush, etc. They are a good-looking people, proud, and very hospitable.

Cheremiss. Finnic people inhabiting the Volga basin. They are divided into mountain and plain sections, of which the former is more Russianised, taller and stronger. The name means "merchants," their own designation is Mori. They are a people characterised by shortish heads, narrow eyes, small beards and flat noses.

Cherokee. Iroquoian tribe of Virginia, etc., afterwards in Indian territory. They are one of the Five Civilized Tribes, probably 30,000 strong.

Chewsurs. Georgian people of mixed origin. The type differs considerably, probably owing to the intermarriage of near neighbours. The whole family takes vengeance for the shedding of blood, and thus arise family quarrels that hold different areas apart for generations.

Cheyenne. Tribe of Plains Indians speaking an Algonquian tongue. They were

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originally agricultural, living in a timber country; their great rite was the Sun Dance; some thirty years ago they took up the modern Ghost Dance religion.

Chibcha Arca. District in the north of South America inhabited by tribes using poisoned arrows, hammocks, fish poisons, etc., and living in palisaded villages. This type also extends some distance northwards into Central America. Some of the tribes of high culture exist no longer; but there are still highly organized groups in the centre of Colombia surrounded by a ring of wilder tribes of the same group.

Chickasaws. Muskogian tribe now in Oklahoma, who seem to have crossed the Mississippi from the west in early times and settled in what is now Mississippi State in pre-Columbian times.

Chilkat. Tlinkit tribe of Alaska, famous for their blankets.

Chin. Southern Mongol people speaking a Tibeto-Burman language of the Meithei subgroup. The Chindwin valley is named from them; they are related to the Kachin, but should not be confused with them. Their original home seems to have been in Tibet, together with the Kuki-Lushai, if we may judge by customs, technology, and traditions. The term Chin is said to be a Burmese form of Chinese *jīn* (men). They have no common name, but call themselves Yo in the north, Lai in the south, and Shu in Lower Burma. They are a fine people, tall and stoutly built, men of nearly 6 ft. being not uncommon; in some areas, however, goitre and leprosy are common. The Chin is treacherous in warfare, for a man who has killed many enemies goes to the next life with a fine retinue of slaves; but the killing of a man brings vengeance on the slayer, who himself becomes the slave of the avenger in the next world. The Chin Hills, according to the Chins themselves, are formed of the ruins of a tower they were building in order to induce the moon to give light permanently.

China: non-Chinese Peoples These include Miao-Yao, Min-chin, Wa-Palaung, Shan-Tai, Lolo, Kachin, and other stocks. The Miao call themselves Mhong, and are alleged to belong to the Mon-Khmer group, the construction of the language being also identical.

Chinese. Mixed people of far from uniform type. There is a considerable Manchu element in the north; in the south are the tribes known collectively as Miao-tse. The north Chinaman is fairly tall, standing on an average 5 ft. 7 in. in Shantung, and the round-headed Alpine type is dominant, mixed, however, with a type similar in respect of nose and in height of the head, but much longer. In the south-east the average stature is about three inches less and the type is less mixed with long heads, but there is also a broad-nosed element. Very little information of a reliable kind is available. The Chinese proper were some thousands of years ago an agricultural people in the valley of the Wei river, surrounded by barbarians like the Hiung-nu. They conquered and absorbed their neighbours; but the Yang-tse was their southern border for centuries. The Chinese character is complex, and cannot be summed up in a few words.

He is honourable, especially in commerce, and has the reputation of being a liar only because he lies in a way novel to the Westerner; he is not more dishonest than most people, and is accounted dirty because his ideas of cleanliness differ from ours. When he is well treated he is faithful and grateful; he is polite according to a traditional code; he is temperate. But he is undoubtedly cruel; he is unkind to children, and, judged by European standards, he cannot be termed moral.

Chinook. Pacific Coast tribe north of the Columbia river, now nearly extinct. Their language formed the basis of the Chinook jargon, an Indian trade language used before the discovery of America. They flattened their heads by pressure of a board on a child's head in its cradle.

Chippewa or Chippeway. Another form of Ojibwa or Ojibway, an Algonquin tribe, not to be confused with the Chippewyan, an Athapascan tribe.

Chippewyan. Athapascan tribe of Canada, not to be confused with the Chippewa.

Chiquito. Bolivian tribe or group of tribes, belonging to the Tupi linguistic family. They were originally supposed to be dwarfs, because their huts had low doorways and they left them untenanted when the country was first invaded. They are peaceful and industrious, manufacturing sugar in copper boilers of their own making. Their language is said to have no numerals beyond one. They are of olive complexion with an average height of 5 ft. 6 in.; their heads are round, but the cheek-bones do not project, and the eyes are horizontal. They are good natured, sociable, hospitable, and lazy.

Chiriguano. Bolivian tribe, perhaps the same as Camba, also found in the east of the Gran Chaco, speaking a language of the Guaraní group. They are of yellowish-red complexion, of rather small stature, with round heads and small nostrils.

Chitrali. Round-headed people on the south of the Hindu Kush. They are, perhaps, descendants of an Alpine people who occupied the western plateaux in Neolithic and early Bronze times.

Choctaw. Important Muskogian tribe formerly on the Mississippi. The name by which they are known may be from the Spanish "chato," flat, from their custom of flattening their heads. They were noted for agriculture and waged war in the main only for purposes of defence. It was their custom to clean the bones of the dead (old men removing the flesh with their finger-nails) and deposit them in boxes or baskets in their "bone-houses."

Cholo, Chola. Local name of half-breed Indians of Bolivia.

Cholones. South American tribe on the left bank of the Hualaga.

Chontal. Indian tribe of Nicaragua and Mexico, often called Popoluca, a Nahuatl word meaning "stranger."

Chorotegas. Indian tribes of Nicaragua and Mexico, who formerly spoke Mangue, a language allied to Chiapanec.

Chukchi. Palaeo-Siberian tribe occupying the extreme north-east of Siberia. There

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are two main groups. One possesses numerous herds of reindeer that pasture on the tundra but are neither milked nor used for transport, being bred for food and trade. The other group is dependent on fishing. As the pasturage is poor, herders of reindeer lead a very nomadic life; in summer the reindeer go up into the hills. The Chukchi are said to have warred with the aboriginal tribe known as Onkilon and gradually mingled with the survivors. It is the custom among them for old people to be killed with much ceremony.

Chuvash. Finnic people of the Kazan area. Of short stature, they have undergone Tartar influence. In character they are hard-working and economical even to parsimony, excellent at agriculture compared with the Chermess, but naturally timid and indisposed either to commerce or manual labour.

Circassians or Cherkess. Name of uncertain origin and meaning, applied to a Caucasus people who call themselves Adighe. They seem to be of mixed origin, as their heads are of medium length with some twenty per cent. long headed and about the same of round-headed folk. They are a tall, slender people, but well built with broad shoulders, and are noted as horsemen. The women are famous beauties with black eyes; after marriage they are kept closely confined. The Circassian has been described as warlike, fearless and hospitable, but thievish and treacherous; they are disinclined to labour. A stranger who comes to a place selects a host, who may be known to him only by name, but is thenceforth responsible for his safety.

Coast Tribes. Indians of the North Pacific coast. They are dependent on the sea for food; make large dug-out canoes; have totem poles; cook with hot stones in boxes and baskets; use armour and wooden helmets but no shields. They live in large square houses of wood, which is also worked for many other purposes; they believe in guardian spirits. The "potlatch" is a complicated system of gifts on a loan and credit system, which have to be returned at a later date, the most valuable articles being blankets and certain copper plates.

Comanche. Plains tribe speaking a Shoshonian tongue. They formerly lived in Wyoming; they warred for centuries with the Spaniards and were bitter enemies of the Texans, who seized their hunting-grounds.

Cossacks. Disappearing Russian type, formerly falling into two groups, the Zaparog of Little Russia and the Don Cossacks. War was their original occupation, but to-day they are a separate people only in the Caucasus.

Cree. Indians of the Mackenzie group, speaking an Algonquian tongue. They were honest in everything but trade, hospitable, and generous; they are closely related to the Ojibwa or Chippewa.

Croats. South Slavonic people allied to the Serbs. The name is identical with Khorvat, the form of the name used in Hungary, and means "highlands," being in fact the same word as Carpathians.

Crow. American Indian tribe of the Plains group. They speak a Siouan language and are an offshoot of the Hidatsa.

Cushite. Group of East African tribes. They include the High Cushite (mountain dwellers) or Agao, and the Low Cushite, including the Galla, Somali and Afar-Saho.

Cuyono. Philippine tribe. Of yellow skin, but somewhat negroid head character; they have deep brown eyes, prominent cheek-bones, and straight black hair with a tendency to wave. The big toe is widely separated from the others and abnormally large.

Czechs. The inhabitants of the north-west part of Czechoslovakia, known as Bohemia before the Great War. In prehistoric times there were considerable changes of type in this area; at the end of the Old Stone Age the population was influenced by a round-headed element coming probably from the east; in the Neolithic period, however, this influence cannot be traced; there are practically no short skulls, so far as has been discovered. When metals were introduced the population remained long headed, but the proportion of skulls high in proportion to the length was greater than before, that is to say there was a Mediterranean element. With the coming of iron the short-headed Alpine type was largely increased. They were the representatives of the Slavs of to-day, it may be; but there was another swing of the pendulum and fifteen hundred years or more ago the long-headed peoples got the upper hand again and in their graves the objects are of undoubted Slavic origin; but singularly enough there is a distinct difference of type between males and females, and the latter have shorter heads. At the present day the Czechs are of the Alpine type, short headed and dark, above medium stature, though not so tall as the people of the plains of Germany to the north of them. For earlier periods the facts are of uncertain interpretation.

Dafila. Himalayan tribe, also called Banghin, who subsist by hunting.

Dakota or Sioux. Plains tribe which lived south-west of Lake Superior. They now number about 30,000 and represented the best type of Indian.

Danakil or Afar. Hamitic tribe of the arid coastlands between Abyssinia and the sea. Physically they resemble the Somali, but are less Arabised.

Danes. Inhabitants of Denmark, whose language may be regarded as the same as Norwegian. There is every reason to suppose that Denmark was not inhabited till Neolithic times. It seems likely that the early short heads are the same people as we find in France and Britain, who must have passed along the North Sea coasts; in the Iron Age these folk had almost disappeared and the long heads, i.e. Nordics of the German plain, were in force. At a later period great changes occurred which have left little trace in history. We read of the Cimbrri leaving Denmark as a result of inundations, and being finally wiped out in north Italy by the Romans after a sanguinary career; we know that later the Jutes came to the shores of England and formed an element in the present population, while other Baltic peoples streamed in other directions over Europe; but we do not know what happened in their

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fatherland. One-third of the children of to-day seem to have light eyes and hair, and it seems that tallness goes with fair coloration, but in parts of the country there is a round-headed, fair type, not very tall, side by side with a taller, dark type.

Dard. People of north-west India. Their language, also called Pisacha, is ranked as a branch of the Indo-European languages.

Dard Group. Languages spoken in Kashmir and the country to the north and east.

Daurians. Tungus tribe of the east and outer Mongolia, at the present day inhabiting the valley of the Nonui.

Delaware or **Lenape.** Formerly the most important Algonquian confederacy, originally in the basin of the Delaware river, U.S.A. Other tribes accorded them the title of "grandfather," in recognition of their position.

Dene or **Tinneh.** North American Indian tribe of the Mackenzie group, speaking an Athapaskan language. They are dependent for food on the caribou and use snares and nets made of bark fibre; their baskets of spruce root are food vessels used in cooking with hot stones. They strike fire with iron pyrites. The house characteristic of this area is the lean-to.

Dialect. See Language (p. 5327).

Dinka. Arabic form of the name of a collection of independent tribes stretching from about five degrees south of Khartum to less than two degrees north of Gondokoro and extending many miles to the west in Bahr-el-Ghazal. They call themselves Jieng or Jenge; they are independent of each other and have never recognized a supreme chief. They are tall and very long headed, but differ considerably from each other in physique, due in part perhaps to differences in food. The cattle-owning Dinka are far better off than the poorer tribes who have no cattle and hardly cultivate the ground, but depend largely upon fishing and hippopotamus hunting. The last-named tribes live in the marshes near the Sudd, and their villages, dirty and evil-smelling, rise little above the level of the reed-covered surface of the country. The cattle-owning Dinka call them all Tain. Other tribes are Agar, Bor, Shish and Aliab. The Dinka who own cattle look down on the Shilluk.

Diola. Sudanic-speaking people near the mouth of the Gambia. They speak a Semi-Bantu language.

Dravidian Languages. Principal languages of South India, with Brahui, spoken in Baluchistan, Malto in Bengal, etc. Three groups are distinguished: Dravida with Kanarese, Kota, Toda, Tulu, Tamil, and Malayalam; Andhra with Telugu, and intermediate with Kurukh, Malto, Gondi, etc.

Dravidian. General term for the short dark peoples of South India. Physically they are indistinguishable from the inhabitants of northern India in many cases. Two varieties have been distinguished, one with a broad nose, the other with a narrow nose. On the whole the term seems to be used on a linguistic base.

Druses. People of Lebanon and Anti-Lebanon. They are of very mixed origin, speak Arabic, and are officially Mahomedans,

though their creed contains many heterogeneous elements. They are of the non-Semitic type termed Armenoid.

Duala. Important people of Cameroon who speak a Bantu language.

Durani Afghan. Agricultural population of west and south Afghanistan.

Dusun. Borneo tribe. They are probably of mixed origin, but tending towards the long-headed Indonesian type. They are cultivators of the soil, an amiable people but given to head-hunting.

Dutch. See Netherlands.

Dzungars, Dzungans or **Dungans.** Western Mongol or Turko-Tartar people of the Ili valley. They are Mahomedans, but follow a Chinese mode of life.

Edo or **Bini.** People of Benin and the surrounding country, formerly celebrated as the seat of a powerful kingdom, which in the seventeenth century extended its power as far as the Gold Coast. Benin was notorious for its human sacrifices; the king was surrounded by an elaborate hierarchy of functionaries, and traced his descent to a Yoruba who founded the royal line about seven hundred and twenty years ago, taking the place of a native line of kings whose successors still remain in Benin and enjoy certain privileges. The Edo speak a language of the Lower Niger group allied to Ewe, the language of Togoland, and to Kukuruku. In character they are a brave and proud people, and their chiefs regarded themselves as better than Europeans; they are, however, less open and more grasping than some of their neighbours. Their houses have no real roof, each room having an open space in the middle, so that in bad weather there is no refuge from the rain.

Egyptians. Inhabitants of Egypt. From the earliest period, seven thousand years ago, the population has been mixed, Hamitic elements being mingled with two broad-nosed types. Two thousand years later the long-headed Mediterranean type began to take the place of what is regarded as the Hamitic type, and they became supreme in the eighteen centuries before the Roman empire; at the same time the round-headed Alpines assumed a position of importance. The population is still predominantly long headed, but there are differences according to provinces; above Assiut the Mahomedans are mostly long headed and broad nosed, and below it, in the Delta, the Alpine and Mediterranean types found in Europe predominate.

Ekoi. Bantu-speaking people of Nigeria, beyond the Cross river.

Eskimo or **Innu.** Inhabitants of the extreme north of America. They are of medium stature with high and comparatively long heads and eyes of Mongoloid character. They are peaceful, cheerful and honest. In winter they live in earth or snow huts; the kayak is the man's boat, and is covered with skin except where the occupant sits; the umiak is a woman's open skin boat. In language, culture and physique the Eskimo differ from all other aborigines of America, but it seems likely that they are of Asiatic origin; it is probable that they formerly extended as far south as New England.

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English. Name originally applied to the Anglo-Saxon invaders of Britain, then to the compound of Anglo-Saxon and Dane, and finally, not long after the Norman conquest, to the people formed of the Norman and pre-Norman population. Many different types are represented, some of which, as in Tynedale or Cornwall, attain great prominence in certain areas. For pre-Roman times there is little certainty, but at present there is nothing to show that any elements of the population can be referred to races resident in the British Isles before 12000 B.C. The foundation of the English people seems to be the agricultural and pastoral race with long high skulls, known as river-bed people. The Long Barrow people were of much the same type and may or may not have been immigrants from north-west Europe. A broad-headed people, perhaps from east Europe, succeeded them, tall and strongly-built, found more especially in south Britain, whereas, e.g. near Aberdeen, the type is squat and bullet headed.

In the Bronze Age came a dark, broad-headed people, seen especially in Cornwall and Wales, which reached the islands in quest of gold. Then came a long-headed people who introduced bronze axes—they were perhaps leaders of a round-headed peasantry—and are on the whole confined to east England. They perhaps brought with them the Gaelic language, and represent the origin of the original tall, fair, rather long-headed aristocracy. They seem to have come from the Hungarian plain. The long-headed, fair people may have brought the speech of Wales and Cornwall when they introduced iron; they were followed a few hundred years later by the Belgae, who came two centuries before Caesar from north-east Gaul; they were tall, fair, and rather broad headed.

When the Roman legionaries came they left the rural parts to the older peoples; there is no evidence to show that they had much influence on the racial type; more important may have been the exportation of soldiers and slaves to Rome, and the emigration from south-west Britain to Brittany (Armorica). From Ireland came fair-haired people, whose descendants are still to be seen in mid-Cardigan. After the leaving of the Romans, Germanic peoples descended on the shores of Britain. Jutes, Angles, and Saxons on the east coast; Norsemen on the Hebrides and down the Irish Sea; then came the Danes. All these invaders were probably long headed and fair.

The last invasion to introduce a fresh strain was that of the Normans, but craftsmen like the Flemings were introduced—near Norwich and in Pembrokeshire—by Anglo-Norman kings, while in medieval times trade brought to Kent many a broad-headed Frenchman; Germans from the Hanse towns settled in London; Jews came from many parts, Huguenots driven out by persecution added to the mixture of peoples; and in later times have come both Germans and east Europeans to fuse with natives in two or three generations.

A hundred years ago provincial peculiarities were more marked, for men wandered little, save in centres of trade. To-day the Norsemen,

Celts, and earlier types of the north and west are rapidly blending with the more cosmopolitan and Anglo-Saxon types of the south-east. The so-called "Anglo-Saxon race" is not defined by differences of breed or origin, but in the main by differences of culture (language, political institutions, educational ideals, etc.). Even where racial types persist in Britain, they indicate, not the existence of separate breeds, held asunder since a far-distant past, but the handing on, from generation to generation, of groups of associated characters which persist in spite of intermarriage with people of other inheritance.

Esths or Esthoniens. Finno-Ugrian people of the Baltic. They are now assimilated in type to European peoples.

Ethiopians in the Main. Name given to the eastern Hamites, of whom the Galla are typical representatives. They are rather tall, with long heads and a prominent straight, narrow nose. The hair type is frizzly, intermediate between the woolly hair of the negro and the curly hair of the Arab. They are of slender build, with long, well-developed limbs.

Euscara. Indigenous name of the Basques. They are divided into Guipuscoan, Labourdin, Souletin, and other groups.

Ewe. Tribe of southern Togoland. They speak a language closely akin to that of Benin City, and were suzerains of the coast area in the seventeenth century. There is a short-headed type intermingled with the normal long-headed negroid which probably indicates an earlier pygmy population; cases of apparently normal persons have also been observed whose height did not exceed that of a pygmy. They believe that each man has an *aklama* or genius; in this word there is reproduced the Egyptian *ka*, which was probably carried to West Africa by wandering traders in the search for gold.

Falasha. Division of the Hamitic peoples of Abyssinia, termed collectively Agao. They claim to be descended from Jews who came from Judea with the Queen of Sheba, and practise Jewish rites; but there is no reason for regarding them as Jews by descent. They have broad faces, with high cheekbones, straight hair, and yellowish complexions.

Fang, Pangwe, Pahouin. Large group of Bantu-speaking tribes in the area between the Ogowe and the Sanaga. The main mass of the people belongs to an older stock, upon whom another people descended from the north-east, and two types are distinguishable, one with a broader skull, short face, flat nose, and thick lips; the others with a narrower, higher skull, longer face, high bridge to nose, European-like jaw and lips. The first type, of dark chocolate brown hue, is more numerous; the colour of the other type is light, almost reddish.

Fanti. Negro tribe of the Gold Coast, nearly related to the Ashanti or Asanti; it is probable that both have come down from the north. The Fanti language has been swallowing up the Guang language, spoken on the coast less than a century ago. On the coast they are expert canoe men, and employ themselves in fishing; inland, they cultivate the ground. They are less warlike than the

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Ashanti, but probably the most intelligent of all negro peoples; they are clever traders and often well educated.

Fijians. People on the eastern edge of the Melanesian area. Mainly long headed, they have undergone considerable admixture with Polynesians. They were originally very warlike, but their character is gentle, and even timid, courteous, and anxious to please.

Finnic Tribes. In addition to the Finns properly so-called, there are a number of allied tribes to the east of them. The northern group comprises the Zyrian, Permiak, and Votyak, who range as far north as Archangel; the southern group, from Kazan southwards on both sides of the Volga, comprise the Cheremiss, Mordvin, and Chuvash. The latter, however, speak a Turkotartar tongue.

Finns. People of Finno-Ugrian stock which arrived in Europe from Central Asia comparatively late. The Finns of to-day are allied to the Estonians, Livonians (now nearly extinct), and Lapps, though the Finns are Europeanised in type. They are divided into two sections geographically, the Karelians and Tavastians.

Finno-Ugrians. Group including from the genetic standpoint Finns, Estonians, Livlanders, Magyars, all of whom have ceased to be typical in respect of appearance; Bulgarians, who have also adopted a Slavonic tongue; and typical Ugrians, like Cheremiss, Samoyed, Votyak, and Lapp. Generally speaking, the typical Ugrian has a yellowish-white skin and straight black or yellow hair; he is not tall, and may (as in the case of the Lapp) only just exceed 5 ft. in height; his nose is straight or concave, his head long or medium, but there are exceptions.

Five Civilized Tribes. Term for the American Indian tribes: Cherokee, Chickasaw, Choctaw, Creek, and Seminole. They maintained their own system of government in Indian Territory, now Oklahoma.

Flemings. Population of the north of Belgium. The people of the plain of Flanders are a tall people, and this feature is more noticeable the farther north one goes; the head is between long and short, a medium type, but becomes longer towards the north and blondness also increases in the same direction. This type is commonly called Nordic, and corresponds to that of the Franks who were in southern Belgium in the sixth or seventh century.

Flemish. Teutonic language of the Low German group. More than one dialect is spoken in the north of Belgium, and is not very different from Dutch. The speakers of it are known as Flemings.

Fon. Ewe-speaking people of Dahomey.

French. Inhabitants of medieval and modern France. They take their name from the invading Franks of the fifth century. In the last fifty years many remains of human beings of a very early type have been found in France, especially the south, where they dwelt in the cold period at the end of the Early Palaeolithic Age. They were followed by men of entirely different types, some of whom may have come from Africa, others across Central Europe, perhaps from south

Russia; but as long as they subsisted by hunting the population was never very numerous. With the coming of agriculture in the more temperate climate of the New Stone Age man grew in numbers and more waves of invaders, some long headed, some round headed, drifted into Gaul, as the country came to be called in the centuries before the Roman conquest.

Two thousand years ago the inhabitants of Gaul were almost all short headed; but then long-headed Nordic peoples began to move across the Rhine; the Cimbri came, it is said, from the north of Denmark, and, after ravaging France, penetrated into Italy, only to be destroyed by the Romans. Roman rule left few traces on the type of the natives, and, as it weakened, more Germanic tribes streamed across the Rhine—Franks, Goths, Burgundians, etc.—and put an end to Roman power. The Teutonic element thus introduced ruled the land for a time, but was then swallowed up in what became the French nation, just as were the Northmen of a later date.

The Frenchman of to-day is, in the main, round headed, but there is a broad band of longer headed people running through Paris, and, as among the upper classes in England, the higher in the social scale a family stands, the greater its tendency to long headedness. It has sometimes been said paradoxically that France is more Teutonic than Germany; taking it all in all, though the Alpine peoples of central Europe are dominant in France, they are so to a less extent than in Germany and Austria.

With such mixed blood it is not surprising that the French character varies even more than the physical type. The Gascon is proverbially loquacious and boastful, the Norman cautious and slow to act, the Breton fanatically religious and somewhat remote from the population of the rest of France. The Burgundian is quick and enterprising; the Basque, if he has a special character, pliant and versatile, while the native of Touraine is even-tempered and intelligent. The inhabitant of the south differs in temperament from the men of the colder north.

Fula. Ordinary form of the name of a people who call themselves Fulbe (sing. Pulo). They are also called Filani (Hausa), Peulhs (French), Fellatah, etc. The proper name of the language is Fulfulde. The Fula are found over a wide area from the Gambia to Darfur, usually in the form of scattered communities, without any tribal organization. They fall into two sections: cattle Fula, wandering herdsmen, for the most part non-Mahomedan, who have preserved in many places a purer type; and house Fula, all Mahomedans, who have intermarried with negro tribes. The pure Fula has straight hair, a swarthy white or light bronze skin, aquiline profile and high cheek-bones and thin lips; he is unmistakably non-negro, and it seems probable that he is an immigrant from Asia who has adopted and modified a negro language. Historical records show the Fula as migrating from west to east; but there is little doubt that they originally came from the eastern part of Africa, the reflux beginning

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when they reached the Atlantic coast. In recent times the Fula penetrated Hausaland, Bornu, and Adamaoua, establishing themselves as a ruling class; their advance was checked by the Yoruba, Sura, Tangale, etc., in different areas. The Fula language has sometimes been attributed to the Hamitic family, but it forms a type by itself, though it has influenced some neighbouring negro tongues. A language of Fula type has been regarded as one of the elements that went to form the Bantu family, but little evidence has been produced to support the theory.

Funj. Nilotic people of Sennar, in the Sudan. They are somewhat lighter than the Shilluk, who have thin legs and a somewhat shorter head than other Nilotes. They are mainly agricultural, but own some cattle. They founded a kingdom about five hundred years ago which disappeared in 1786. Their name is a Shilluk word which probably means "stranger."

Ga or Accra. Small negro tribe of the Gold Coast. They speak a language distinct from the neighbouring Fanti and Ewe.

Galego. Language of Galicia in the north-west of Spain. It is more nearly allied to Portuguese than to Spanish.

Galla. Hamitic tribe of Abyssinia and north-east Africa, also known as Oromo. In pre-Mahomedan times they seem to have occupied the southern shore of the Gulf of Aden, and were pushed by the Somali into the Abyssinian highlands. They seem to represent the purest Ethiopian type. Of Galla descent are, perhaps, the pastoral Ba-Hima in the neighbourhood of Victoria Nyanza, who dominated the Bantu tribes of that area.

Garó or Garrow. People on the west of the Khasi, in Assam. They are Mongoloid, and speak a Tibeto-Burman language of the Bodo type. A short, wiry people of pleasing character, they are honest and fairly truthful, but not notable for cleanliness. They are not very industrious, but they live in a fertile land where hard work is not necessary. They squander their grain resources in brewing rice beer, but are generally quiet and law-abiding.

Georgians. European name of a people that call themselves *Karthli*, and live chiefly to the south of the Caucasus. They have been grouped into five sections: *Lazes*, *Mingrelians*, *Imeretians*, *Gurians*, and *Gruninians*, or *Georgians* proper. With the *Chewsures*, *Tush*, *Pschaw*, *Swanetes*, etc., they are branches of the *Karthaline* people, which broke up in the fourteenth century. Generally speaking, they have black eyes and hair, long, aquiline noses and rounded faces. They are an open-hearted, cheerful, and sociable people, hospitable, sincere, and of a martial nature, but unpractical and indisposed to regular work. They are not intellectual, though some of their poets were notable.

Germans. (1) Inhabitants of Germany, (2) the German-speaking peoples of Germany and Austria. In the Old Stone Age we find in Germany, first, the extinct *Neanderthal* type, and at a later period more than one kind of both long and round headed peoples. But when we come to the more immediate

ancestors of the population of the early historic period, we find, in the New Stone Age, the long skull was everywhere in the majority and no well marked short types, which were, however, very prominent in France and the Netherlands. These long heads were not, however, of the Nordic type, but rather negroid, with broad noses, and we must not look to them as the important element in the later long heads whose migrations at the decline of the power of Rome had so much influence on the history of Europe.

With the knowledge of metals the type changed, the Mediterranean long head coming to the fore in the south-east, the Alpine type in the south-west. Nothing of note seems to have occurred in the Early Iron Age but in the *La Tène*, or Later Iron Age, south Germany became almost purely Alpine. Two long-headed types, one coming from the south, the other from the east, seem to have combined at this period to produce the Nordic type, tall, blond, and long headed, which is for Teutonic writers the typical Germanic people. When the historic period began, the long heads (Germanic and Slav) started southwards and south-westwards; and the end of these migrations did not come till the ninth century. The so-called "*Row Graves*" (*Reihengräber*) of this period are regarded as the remains of these wandering tribes, which changed the prevailing type of south Germany from the Alpine to the long-headed Nordic, and still persisted for another five hundred years, though the women remained preponderantly Alpine in type. It does not follow that all the people of Germany were Teutonic; for a Slav (*Wend*) element is found as far as Mecklenburg; indeed, some of the river names of Holstein are Slavonic.

The four hundred years that followed the twelfth century saw an enormous change in the type of south Germany; the long head was reduced to about one per cent. of the population, and more than eighty per cent. were pure short heads. The same change has taken place in much of north Germany, and the modern Prussian differs little from the Bavarian. The great mass of the population of Germany is not physically distinguishable from the people of Switzerland, or even of northern France; even in Westphalia the average index of head breadth to length is 80, which is the lower limit of short headedness. On the other hand, the fair types are in a majority, though there is a large dark element in the south.

Only in the north, more especially in the north-west, does the traditional German type survive. The tall, blond Teuton has been almost everywhere submerged by the Alpine types of the mountains of central Europe and the plains of Eastern Europe; no one has yet given an explanation in detail of how the change came about.

Germanic or Teutonic Languages. One of the chief groups of Aryan languages of West Europe. There are three main divisions: High German (Old, Middle, New); Low German, with the extinct Gothic, Saxon, Dutch, and Frisian, together with English; and Scandinavian with Swedish, Norwegian, and Danish, and Icelandic.

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Ghilza or **Khilji**. Tribe of the east of Afghanistan, probably of Turki stock.

Gilyaks. Tribe of unknown racial affinities of the north of Sakhalien. They are below middle height, squarely built, broad headed, dark, and short legged. Their chief occupation is fishing.

Gola. Tribe on the borders of Sierra Leone and Liberia, as to which very little is known. They speak a language that appears to belong to the semi-Bantu group, but does not seem to be of the same type as the languages of the Coast group in its immediate neighbourhood.

Greeks. Inhabitants of modern Greece, who speak a language of the Hellenic branch of Aryan. For lack of data the ancient history of Greece is shrouded in almost complete mystery. At the beginning of the historic period came the Dorian invasion, perhaps of an Alpine type, which probably exists in our own day in a very pure form in the middle of the three peninsulas of the Peloponnesus. It seems clear that the historical peoples of Greece, Achaeans, Argives, Dorians, Ionians, etc., arrived as independent, often hostile bands, and we are not entitled to assume from the fact that they all spoke Greek in the historic period that they were of one common stock. It seems probable that at the highest development of Greek civilization the upper classes were long headed, the peasants round headed. Of the modern population not much more can be said than that they are predominantly round headed and dark, with smooth, oval faces, rather narrow and high. On the whole the western area seems to be of a purer type than the eastern.

Grusinians or **Groussians**. Chief people of the Georgian group residing on the east of the Suram Mountains, Caucasus.

Guanaco Area. District stretching from Cape Horn to Bolivia. It is inhabited by tribes in the main non-agricultural and nomadic. Like the Plains tribes of North America, they took to the horse and quickly adapted their life to it, becoming hunters of wild cattle instead of the guanaco, a wild form of the llama.

Guarani. People of Paraguay and South Brazil. They are probably of much the same type as the Guaycuru and speak a Tupi-Guarani tongue.

Guaycuru. Paraguayan tribe of mixed type like the Guarani. They seem to be in the main round headed with high skulls and broad noses, but there is also a long-headed, narrow-nosed type.

Gurians. Georgian people of the Suram Mountains, Caucasus.

Gurkha. Dominant tribe of Nepal. The name is used, as a rule, in a vague sense to include such tribes as Khas, Gurung, and Mangar, from which British-Indian regiments are largely recruited. According to one authority they are of Tibetan origin; but their adopted language, Pahari, shows evidence of affinities in other directions.

Gypsies. Nomadic people scattered throughout the world, but located mainly in the Balkans, where they appeared probably from north-west India, some nine hundred years ago,

and spread over the rest of Europe about four hundred years later. Norway and Sweden alone are said to have no gypsies. In India the Banjars and Nats are identified with them; in Persia and Turkistan the Luli and Mazang; in Syria the Chingane, a name clearly cognate with the European Tzigane, Zigeuner. They seem to diverge widely in physical type and approximate to the characters of the surrounding population. The gypsies are probably everywhere more or less of the same pursuits and mental disposition; they mend pots, deal in horses, or steal them, making an honest living when circumstances debar them from an easier mode of life. But their existence is modified by their environment. In England there are only small bands, for there is seldom suitable camping ground for great agglomerations of nomads whose presence, even in small numbers, is not always welcomed by the sedentary inhabitants. But in Russia, before the Great War, this wandering folk would be found moving about the country in battalions, thousands going to form a single group.

Haida. Coast tribe of British Columbia. They are great carvers, and their huts and totem posts are famous, the latter sometimes fifty feet high. The dead were sometimes placed in boxes on carved poles.

Hakka. Chinese people in the hills of Kwantung. They emigrated from Honan in the fourth and ninth centuries, and their language stands somewhat apart.

Hamites. Non-negro inhabitants of north and east Africa, sometimes called Ethiopians. They include Galla, Somali, Masai (eastern or Kushiitic), Berbers, Tuareg (western or Libyan), and the extinct Guanches of the Canary Islands. Some authorities add the Hottentots, who are perhaps an Hamitic cross, and the Fula or Fulani. There is a Hamitic aristocracy in some of the Bantu-speaking tribes. If all the peoples mentioned above be included, no definition of the Hamitic type can be given, save in the most general terms, for the hair varies from frizzly (but not woolly) to kinky (but not quite straight), and their complexion from reddish-brown to swarthy white. The languages have not been shown to be related. The Hamites differ from the negro in their thin lips, straight or arched nose, and suggestion of kinship with European races.

Hanak. Czechs who live in the valleys of Bohemia, Moravia, and north Hungary.

Hare. Athapaskan tribe of the north-west of Canada.

Hausa. A numerous people of the northern provinces of Nigeria, who have spread, as traders, far beyond their tribal limits. Their language, which seems to have been deeply influenced by Hamitic forms of speech, is a means of intercommunication over a wide area. They are moderately tall and usually very black, but some observers declare that their hair is less woolly and their lips not so thick as in the true negro. It seems probable that there has been a considerable non-negro element, perhaps long before historic Arab movements, which certainly came from the east. The Hausa is an excellent farmer, but seldom herds cattle,

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as that is the occupation of the Fula or Fulani; he is also an excellent soldier, while as a carrier he is powerful and shows great endurance. Where there is an admixture of Fula blood, he is less disposed to labour, but gains in enterprise and intelligence; he also shows administrative gifts and a power of command. The Hausa language has acquired its importance because it is not only simple in grammar, with few difficult sounds, but also because the vocabulary is large, and it readily admits of the introduction of foreign terms; to the European it presents more resemblance to a European tongue than any other negro language.

Hazara. Turki people of Afghanistan, who claim Mongol descent, though they now speak Persian. They are Mongol Tartars who have lost their Mongol speech, but retain their characteristics; they are a simple-minded people, poor and hardy and reputed faithful and industrious.

Hidatsa or Minitaree. North American tribe of the Siouan stock, at one time closely allied to the Crows. Their great ceremony was the Sun Dance.

Himyarite. Inhabitants of southern Arabia. Some are found in Abyssinia, and it is probable that migrations of this sort have been in progress since prehistoric times.

Hindus. Believers in Hinduism. The term is also used as a general name for the people of Bengal, who fall into seven main sections, beginning with Brahmans and Rajputs and ending with unclean castes like the Dombs.

Hoklo. People resident on the south-east coast of China.

Hopi or Moqui. American Indians of the south-west group, speaking a Shoshonian tongue. Agriculture is their principal industry; they are skilled in weaving, dyeing, etc., devote much time to rain ceremonies, and their villages, known as pueblos, consist of stone or adobe houses.

Horak. Czechs who live in the uplands of Bohemia, Moravia, and north Hungary.

Hottentots. South African people with bodily characteristics resembling those of the Bushmen, but taller. Like the speech of the Bushmen, their language contains clicks, and it is probable that their presence is due to the fact that the Hottentot is a cross between the Bushman and some other type. The Hottentot are often called Nama or Khoikhoi.

Hova. Highest class of the Madagascar tribe whose proper name is Antimerina.

Huichol. Mexican people to the east of the Cora or Nayarit, to whom they are allied. The name is a Spanish corruption of Vishalika, the healers, which is their own name, from the fact that they have a great reputation as doctors. They are a light chocolate brown in colour, quick witted, with much self esteem, but they are confirmed liars, and very cunning, wholly without personal courage and very emotional.

Hungarians (see also **Magyars**). The inhabitants of Hungary, who speak a Finno-Ugrian tongue, but so modified in physical type as to be quite Europeanised. We have very little information as to the early population of the Hungarian plains, and it is certain that the essential period for the

understanding of the present conditions is that of the "Völkerwanderungen" from the third century onwards. In 550 the Hunagars advanced from the Urals to the Volga and reached the Danube some two hundred years later; with the aid of other Turki tribes like the Magyar they dominated the Slavs, who, like the Goths and other Teutonic tribes, had raided and partly settled in the south-east of Europe, while the Huns and Avars had simply swept through, leaving no permanent traces, so far as can be seen. At any rate, with the foundation of the kingdom of Hungary towards the end of the ninth century the remains of these Mongolo-Turki peoples who had come to south-east Europe in the preceding four centuries were absorbed.

At this time the Hunagars were horsemen, skilled from childhood in the use of javelin and bow; the period of lawless raids, which took them as far west as Burgundy and Alsace, came to an end with the conversion of Stephen to Christianity. When the Hunagars came in contact with the Slavs the latter were, in the main, long headed, though to-day they are of the Alpine type, as were, in all probability, the Hunagars themselves. At the present day the Hungarian seems to be like the Slav of the same short-headed type; in stature he is tall in the eastern area of the Szeklers, where the average is just under 5 ft. 9 in. The complexion varies, but is, in general, dark; but blue eyes are more common than one would expect in a region so far to the south.

Huron. French name of an Iroquois tribe allied to the Algonquins against the Iroquois in early times. They formerly numbered about 20,000, but are now almost extinct. They wrapped the dead in furs and packed them in bark before putting them on a platform; every eight or ten years the remains were collected and buried in a common grave.

Iberian. (1) The prehistoric inhabitants of south-west Europe; (2) a synonym sometimes used for Georgian.

Ibibio. Negro tribe of south-east Nigeria, of the same stock as the more cultured Efik of Calabar. They represent a comparatively low type. The language appears to be of the Ibo stock, but either of an older type or more influenced by foreign elements.

Ibo. Negro tribe numbering some four million, of whom a small proportion are on the west bank of the Lower Niger, not far above the delta, and the remainder on the east bank as far as the Cross river. They are strongly built and were formerly exported as slaves in large numbers. They speak a language of the Lower Niger group, which was probably imposed on them by a conquering people, perhaps the Nri of Aguku, coming from the north-east. They are almost entirely agricultural, but certain towns are composed of blacksmiths, doctors, etc., and the father hands on his knowledge to his son. They make use of an extraordinary kind of face scarring, the whole of the features being ridged in the case of certain men with parallel lines running obliquely. They are an open-hearted people, of generous disposition, hard-working and naturally peaceful. In many

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parts they have no tribal chiefs and each quarter of a town is an independent unit.

Icelanders. Scandinavian folk settled in Iceland more than a thousand years ago. They speak an archaic form of language of the Scandinavian branch of the Teutonic family.

Igabo. Sobo tribe on the east of the Niger.

Igara. Tribe of the east bank of the Niger below the Benue. They speak a language allied to Yoruba, but are politically independent of them.

Igorot. Head-hunting tribe of the Philippines. They are excellent agriculturists and irrigate, in places, the whole face of a mountain. They are usually a light yellowish-brown with flat noses, are short in stature, and probably mixed with negritos. Their tradition is that they came from the south, but they are probably of mixed origin, as their head shape varies from very long to almost circular, the nose from broad to narrow, and the skin from light brown to bronze with saffron undertones. Among the tribes are Tinguian or Itneg, Bunayan, Nilapan, Ifugao, or Mayoyet, etc.

Ijo. Tribe of the Niger delta. They are of strong build and differ a good deal in appearance from the surrounding people. They speak a language of the Middle Zone with some affinities to semi-Bantu, and make distinctions in the gender of nouns, quite contrary to the usage of Sudanic languages. They are essentially a river people who formerly made much money as purveyors of slaves to white exporters and are still important as middlemen in the palm oil business.

Ilongote. Philippine tribe. They are of small stature but powerful build, with straight hair but frizzly beard; their eyes are dark brown and so is the skin, but with a yellowish tinge; the nose is well shaped, but rather broad at the base. Before a man can marry he must produce a head, which after nine days is buried below the bride's future home.

Imeretians. Georgian people on the Middle and Upper Rion. They are, with the Gurians, the best-looking of all the peoples of the Caucasus. Their faces are described as noble, with large, dark brown eyes, regular eyebrows, fine beards, and thick, dark brown hair. Their hands and feet are remarkable for their small size. In character they do not differ from the Grusinians.

Inca. Tribe of Bolivia near the Rio Apurimac. They are of Quichua stock and speech. The Inca were formerly the dominant tribe of Peru, possibly the descendants of the builders of Tiahuanaco, at the south end of Lake Titicaca, the earliest known centre of culture in that area. There are Inca Indians in the Putumayo valley, probably descended from the ancient Inca, the rulers of Peru at the time of the Spanish conquest. They have long black hair, which is tied, sometimes with the inner bark of a tree, above the ears. Their principal food is maize, which is first scalded in great earthen pots and then chewed by the family; after being mixed with unchewed maize, the mass is allowed to ferment and used as required. They use blow-guns obtained through middlemen from the River Napo Indians.

Inca Area. District with many culture variations with the Quichua and Aymara, as dominant tribes. The upland tribes are sedentary and agricultural with temples and organized priesthoods. The tribes are largely agricultural and use irrigation; the llama was domesticated in pre-European times.

Indic Languages (Aryan Group). It comprises two main divisions: the extinct Sanskrit and Vedic; and Prakrit with, first, Pali; secondly Bengali, Punjabi, Gujarati, Hindustani, Marathi, Uriya, Sindhi, Kashmiri, Naipali, and Pushtu (Afghan); and thirdly, Romani or Gypsy languages.

Indo-Afghan. Race to which are assigned the Afghans, and some higher castes of India.

Indo-Aryan Languages. Branch of the Aryan group of Indo-European languages spoken in India. It includes Outer, Mediate, and Inner Sub-branches, the Outer branch including Assamese, Bengali, Oriya, Bihari, Marathi, Sindhi, and Lahnda; the Mediate including the Eastern Hindi language; and the Inner branch two groups—Central, with Western Hindi, Punjabi, Gujarati, Bhili, etc., and Pahari, with Khas-Kura or Nepalese.

Indo-Aryan. Group of peoples in the Punjab. They include Rajputs, Khatri, and Jats, who in all but colour closely resemble Europeans and show little difference between higher and lower classes of the population. Their characteristics are tall stature, fair complexion, plentiful hair on the face, long head, and narrow, prominent nose.

Indo-European Family of Languages. Speech of the greater part of Europe and part of Asia. The main groups are Iranian (Persia), Sanskrit and Prakrit (India); Greek; Italo-Celtic (Latin, etc., and Romance languages; Gaelic Welsh, etc.); Germanic (Germany, Scandinavia, British Isles, etc.); Baltic (Lithuanian and Lettish); and Slavonic (Russian, Polish, Czech, Serb, etc.); Albanian; Armenian. These languages are also termed Indo-Germanic (in Germany) or Aryan. The term Aryan race has no intelligible meaning at the present day. It is an error to regard Indo-European, the primitive speech which was the mother of the family of languages, as primitive in any other sense than that it preceded the origin of the individual groups. It originated in a form of speech poor in inflexions and may perhaps form a larger unity with Semitic, Caucasian, Finno-Ugrian and some Mediterranean tongues like Basque.

Indonesians. Inhabitants of the East Indian Archipelago and (in a few cases) of Further India. The hair is black and wavy, and the skin yellow or light brown. The skull is medium, but was probably longer at one time before the coming of the short-headed Proto-Malayan stock almost everywhere mingled with them. With the Indonesians are classed the Dyaks, Batta, etc. Physically they are classed with the Oceanic Mongols; their languages, with Melanesian and Polynesian, make up the Austronesian family, which is again part of a larger unity, formed by the addition of Mon-Khmer and some Central Indian tongues.

Ingush. People of the Caucasus. Belonging to the Chechen group, they have the reputation of being inveterate thieves.

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Ipurina. South American tribe of warlike character on the Purus river.

Iranian Languages. Branch of Indo-European languages. It includes Persian in one group, and Pushtu (Afghan), Baluchi, and Ghalcha in another.

Irish. Population of Ireland with the exception of the descendants of English and Lowland Scots who began to arrive in the twelfth century. Little is known of the earlier peoples, but it seems probable that the mass of the population is pre-Celtic. The Goidels (or Scots) entered Ireland through the Dublin coastal gap and later there came into Leinster, according to Rhys, some of the Brythons who imposed their tongue upon Wales. At a later period Goidels flowed back into Wales. There is also a Viking element in the population which founded among other towns Dublin, Limerick, and Waterford.

Iroquois. Group of American Indian tribes of the east woodlands. They comprise the Five Nations (Oneida, Mohawk, etc.) and are allied to the Huron, Cherokee, etc. The Iroquois were bitter enemies of the French; kinship is reckoned through females, who also nominate the chiefs. The Iroquois seem to be increasing in numbers, but are concentrated on reservations.

Irula. Dark-skinned tribe of the Nilgiri Hills of southern India. They speak a corrupt form of Tamil, till the ground very roughly, and depend a good deal on the sale of forest products for the purchase of grain for seed or food.

Italians. Inhabitants of Italy, who speak a language of the Romance sub-group of Italo-Celtic languages. It is not till the coming of metal that we can say that the population was of mixed types, long headed north of the Apennines, round headed in the south. It seems likely that the population at that time, both in the peninsula and in Sicily and Sardinia, was chiefly of Mediterranean type, with survivals of older long-headed elements, and that a round-headed type was filtering down from central Europe or coming by sea from the eastern Mediterranean, leaving colonies behind on their way to Spain and perhaps the British Isles.

In the Bronze Age the same round-headed immigration went on by land, and we find in the Iron Age another type, long headed with a high skull, which was also prominent in the valley of the Danube. At the beginning of the historic period we find the Etruscans with a non-native type predominant; the early Romans were hardly less mixed than the Etruscans; in both cases, singularly enough, the sexes differ considerably in type. In the next four centuries the Roman type changed completely, and we find them mainly Alpine, though the women show a characteristic which had been in earlier times that of men, the long high skull. This change was due in the main to the absorption of the subject peoples.

Cis-Alpine Gaul, invaded by Gauls in the fifth century B.C., was conquered two hundred years later, and had in the meantime no doubt become round headed in type. In the later days of Rome came legionaries from Spain

Gaul, the Danube, etc., and then the barbarian invaders—Goths, Lombards, Huns, and so on—who were in the main long headed. A small series of skulls in the eighth century has long types to the extent of forty per cent. but six hundred years later this had fallen to about one-third, and that is about the proportion at the present day. In our own time the Alpine type is dominant, and the Mediterranean negligible in the north of Italy.

From measurements of recruits it is clear that in modern Italy long heads are rare save in the extreme south and in Sardinia. In stature we find tallness associated with short heads, shortness on the other hand with long heads; dark complexion is found everywhere, but where the head is longest blond or even mixed types are almost wholly absent. Of the immigrant Goths and Lombards barely a trace is found—the tendency towards blondness and tallness in the valley of the Po.

Italic Languages. Southern member of the Italo-Celtic group comprising Latin, Umbrian, Oscan, and other extinct tongues, and the Romance languages of to-day.

Ittu. Galla dialect spoken in Harrar.

Jagatai Languages. Group of Turko-Tartar languages. It includes Uigur, the most classical Turkish speech; Koman, Jagatai proper, Usbeg, Turcoman, and Kazan. Uigur inscriptions going back to the seventh century are found on the burial mounds of the Yenisei valley. In the time of Edward I. the Mongol Khans of Persia sent letters in the Uigur character, the object of which was to arrange an offensive alliance with England against the Saracens.

Jakun. Mixed people of the Malay Peninsula, especially the southern portion. Probably blended more or less with Semang and Sakai, they are of Malayan type with round heads, dark, coppery skin, straight, smooth hair, thick, flat, short nose, and eyes that show little tendency to obliquity. The Malay divide them into Hill and Sea Jakun, of whom the former practise agriculture.

Jambi. Malayan tribe of Sumatra.

Jambo. People of Abyssinia who live on the Sobat.

Japanese. Main mass of the population of Japan, the Ainu and Gilyak being excluded. The native of Japan is decidedly short, with a fair or yellowish skin and at times a rosy tinge; wavy or curly hair occurs, though it is usually black. In head shape they appear to be in the main of Alpine type, but in some areas long heads are in a majority. In the north and north-east early Neolithic types are recognized by some observers. There seems to be a considerable Manchu-Korean element, tall and slender, with oblique eyes, aquiline nose, and chin somewhat receding; the Mongol element, on the other hand, is strongly built, with a broader face and more prominent cheek-bones; the nose is flat and the mouth wide. A Malayan type has also been distinguished, small of stature, with well-knit frame, short nose and projecting chin and jaws. The language is unclassified.

Jat or Jut. People of north-west India who seem to have conquered the Indus Valley in prehistoric times.

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Javanese. People of the middle third of Java. They are flanked on the east by the Madurese; on the west by the Sundanese, from whom they differ but little in type. They have lightish skins and straight or slightly wavy hair; their stature is greater than that of the Sundanese but they are below middle height. It seems likely that they are round headed, but deformation of the skull is common; the nose is usually narrow.

Jefe. Variant form of Ewe.

Jekri or Shekri. River tribe of Nigeria. They speak a tongue allied to Yoruba.

Jews. Term properly applied to the children of Judah, but long since applied to the whole people of Palestine before the dispersion but after the disappearance of the Ten Tribes of Israel. The Jews are now a people without a country; the traditional view is that they are a true Semitic people who have preserved their purity of blood, but detailed investigation into physical types has made this extremely doubtful. The majority of European Jews are found in central and eastern Europe, and constitute the Ashkenazim branch; the Sephardim, who are Spanish and Portuguese Jews driven out five hundred years ago to other countries, regard themselves as a sort of aristocracy. In England the Jew has a head of medium type, neither long nor short; in north Italy he is short headed; so, too, are the Spanioli of Bosnia, though perhaps twenty per cent. of long heads are mixed with them. The Spanioli of Constantinople and Jerusalem, on the other hand, are mainly long headed, though there is only a small majority. The last-named type is the one that corresponds to the type of the Arab, who is certainly a true Semite.

As a general rule the Jew comes to resemble the type of the surrounding people; competent authorities consider that the Sephardim were originally long headed, but by intermarriage, partly perhaps in Spain, but as a rule, since their expulsion, have been Alpinised in type. The peculiar nose which is commonly called "Jewish," is found in about one-third of the Sephardim. When we consider the Ashkenazim we find that they are by a great majority short headed, with a narrow nose. In addition to these two groups, there were Jews in the Caucasus, Syria, central Asia, etc., dating as far back as the dispersion of the Jews under the Roman empire and even further. The Grusinian and Mountain Jews of the Caucasus are both short headed, with very few blonds, differing in this respect from the Ashkenazim. There are some grounds for suspecting the presence of a Kirghiz type among them. In Samarkand and Bokhara are Jews of mixed descent, and here "Semitic" noses are rare; in Damascus the Jew is longer in the head and the "Semitic" nose more frequent.

Generally speaking the western Asiatic Jews agree in type with the Ashkenazim. In south Persia, Arabia, north Africa, etc., are other groups of Jews, many of them of old standing; those of Persia and Mesopotamia show the long heads and are equal in numbers to the Alpine types, and the "Jewish" nose is found in Mesopotamia in more than half the subjects. At Yemen, where they are more than anywhere else an isolated group, four-fifths have long heads and narrow noses, while the surrounding

Araby are now short headed. In north Africa the Jews are again extremely like their neighbours, and what is of more importance, they have among them a type, probably derived from the Berbers, who were at one time converted in numbers, with round heads and broad noses. If, therefore, there are two such diverse types, one long the other broad headed, among the different groups of Jews, which is to be called the true one?

How is the existence of the other type to be explained? It seems likely that the great majority of the Jews of to-day had their origin not in the types indigenous in Arabia and ancient Palestine, but in the uplands of Armenia, where are found descendants of short-headed people like the Hittites, who also resemble the modern Jew in type of nose; the Hebrews may even have undergone a certain amount of mixture with this type in the early days of their occupation of Palestine. Another important element in the type of the Ashkenazim was derived, it is suggested, from the Turki-speaking Khazars, converted to Judaism in the eighth century, and were crushed and scattered two centuries later by the Slavs. They were a cultured, commercial, well-organized people, who made their influence felt in the heart of what is now Russia. They and the Jews metamorphosed by centuries of contact with short-headed peoples are in all probability the origin of the mass of East European Jews.

Jivaro. Tribe of the head waters of the Amazon. They are remarkable for the custom of drying the heads of enemies till the skin, still covered with hair, is reduced to the size of a small orange. They are described as brave, amiable and faithful in character, and great lovers of freedom.

Jukun. Sudanic-speaking tribe south of the Benue. They are also known as Kororofa. Their ancient law was that a king might reign only two years, and even during that period if he fell ill or sneezed or coughed, he was at once put to death.

Ka or Kha. Hill tribe of Siam, speaking a Mon-Khmer language. They are long headed and probably akin to the cave dwellers, perhaps of Neolithic age, of Tong-king, and also to the people who left the shell heaps by the Great Lake of Cambodia.

Kababish. Richest and most powerful Arab tribe of the Anglo-Egyptian Sudan.

Kabardians. Mahomedan people of the Caucasus. They form the western section of the Circassians, but differ from them in many respects; they claim to have come from Arabia, and use Arabic characters in writing their Circassian language. Their faces are oval, with fine features, and they are accounted the most refined of the people of the Caucasus.

Kabiri. People north of the estuary of the Fly river, New Guinea. They are also called Girara. They are head-hunters, and in their ceremonies wooden figures of crocodiles play an important part.

Kabyle. Term often applied without very definite sense to the Berbers of Algeria. Some belong to the Djerba type, some to the Elles type, the latter being longer headed, with broad face. They are Mahomedans. The name seems to mean no more than tribe.

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Kachari. Group of Assamese tribes. It includes Mech, Garo, etc. They are of Mongoloid type, with almond-shaped eyes, stand mentally much below their Hindu neighbours, and are very clannish and exceedingly obstinate.

Kachin. South Mongoloid people, speaking an Assamese-Burmese tongue and living on the head waters of the Irawadi. They are also called Kakhien, but their own name for themselves is Chingpaw, i.e. men. Kachin is an opprobrious Burmese name and Singpho the Annamese form of Chingpaw. They stretch from the eastern Himalayas into Yunnan, and at least two well-marked types exist; firstly, the true Singpho or Chingpaw, with short round head, low forehead, oblique eyes, and broad nose, who has disproportionately short legs; secondly, a people of more Caucasian type, some of whom have fair skins and large, lustrous eyes. In temperament they are pugnacious and vindictive.

Kadayan. Klemantan people of Borneo.

Kafirs. (1) Tribes of north-east Afghanistan who are supposed to be descendants of the old Indian population that refused to embrace Islam in the tenth century; they include the Katirs, the Kam, the Wai, etc. They are of fine physique, but lightly built and usually of only medium height. As a rule they are good-looking, but looks vary with social position. They are fond of intrigue, inquisitive, jealous, grasping, fond of blackmailing, great liars, and great haters; but they are lovers of freedom, dignified, polite, hospitable, brave, loyal to each other and affectionate in family relationships, tolerant in religion and sociable. Their idea of a good man is one who has shown himself a successful murderer, a good hillman, ready to quarrel, and a lover of women. (2) The Bantu tribes of Natal.

Kaitish. Tribe of Central Australia. They are located round Barrow Creek, with customs that closely resemble those of the Arunta.

Kaizak. Turkic people living in the north-east of the Aral-Caspian basin and closely connected with the Kirghiz. Their subdivisions are complicated and they classify themselves according to "horde," tribe, clan, sub-clan, etc., often distinguished by crests and war cries. They are chiefly nomadic cattle and horse-breeders; as they leave their stock on the pasture for a whole year, they change the ground annually, but of late years they have taken to laying in stores of winter fodder. They have permanent houses and make use of irrigation canals. They bury their dead in substantial structures of wood, clay and brick, and are perhaps to be reckoned as akin to the builders of the burial mounds known as kurgans.

Kalabit. One of the Borneo tribes known collectively as Kalamantan. They practise a kind of irrigation.

Kalamantan. Group of Borneo tribes of a type mainly Indonesian, i.e. long headed. They cultivate the soil, whereas the jungle tribes, such as Bakatan, are nomadic hunters.

Kalkadoon. Australian tribe of east Queensland.

Kamchadal or Itelmes. Palaeo-Siberian tribe of the southern part of the Kamchatka peninsula. They have given up their language and taken over a good deal from the Russians.

Kamilaroi. Group of Australian tribes of the north of New South Wales. They speak a Neo-Australian tongue and are divided into four intermarrying classes.

Kanaka. Polynesian word meaning man, applied by French writers to all South Sea islanders. In a restricted sense it refers to the natives of New Caledonia and the Loyalty Group, who are, apart from a few stray Polynesian colonies, typical Melanesians, very long headed, with massive jaws which often contain supplementary molars. Their colour is a rich chocolate, often with a purplish tinge. The average height is about 5 ft. 4 in.

Kanarese. Dravidian language of south India. It is spoken in Mysore and the south-east of Bombay.

Kanembu. Tribe of the northern provinces of Nigeria, south-west of Lake Chad in the old empire of Bornu, allied to the Mobber, Kanuri, etc. The name means "man of Kanem." Speaking a Sudanic language of the Chad group, they are a fine people, and prosper as farmers and traders; they have a monopoly of the salt trade as middlemen to the Buduma, who produce it.

Kanuri. Tribe to the south-west of Lake Chad. They speak a Sudanic language of the Chad group, much influenced by Hamitic forms of speech. They are just over medium height and the skin colour is, as a rule, dark or very dark. The Kanuri is of virtually unmixed negroid type, resembling in this the Nilotes. They are tall and good-looking, courteous to people of their own race, but despising the Hausa as a labourer.

Karagas. Turkic tribe of the eastern (Altai) group.

Kara-Kalpach (Black Caps). Turkic group of the Amu-Daria district. To the extent of half the population they are settled agriculturists, the others being nomad cattle-breeders. The remnant of the Chuz Turks remained in Russia when the others were driven over the Danube and later returned to Asia. The language of this people is closely related to that of the western Turks, as a result of their belonging to the stream of Turks which moved westwards some ten centuries ago.

Karamundi. Native tribe, now almost extinct, of South Australia.

Karaya. Indian tribe on the Araguaya river of Brazil. They are of medium height with long and high skulls, and wavy black hair with a reddish sheen. They speak a language of uncertain affinities. The speech of men and women is different, the latter being perhaps an older form.

Karelians. Eastern Finns, so named from their own term Karialaset, cowherds. They have come to resemble the surrounding Russians in speech and customs; they are tall and slim, with regular features, grey eyes, and chestnut hair.

Karen. Southern Mongoloid people who compose a large part of the population of Burma, and are also found in the west of Siam. It was at one time supposed that their original home was in Turkistan; their own account is that they came from Yunnan in the fifth century, probably forced down by the Tai; it is probable that they were later comers than

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the Mon. They are related to the Kuki-Naga peoples. There are two types, known as Red and White. They are a short, sturdy race with straight black or brownish hair and light or yellowish-brown complexion. They have no name for themselves beyond designations of groups, such as Sgaw or Pwo. They were probably driven from China by the Tai and claim to have settled in Ava; about fifteen hundred years ago they moved southwards. The White Karen are of squarer, heavier build than the Burmese and more stolid; they are also dirty and drunken but truthful; they seem to be of a suspicious disposition and devoid of humour. The Red Karens are small but wiry; their faces are broad and reddish-brown, and though their heads are long, their eyes are apt to be oblique. Their marriage laws are so strict that old bachelors and spinsters are frequent owing to the lack of suitable matches.

Kashgais. Tribe of southern Persia, of Turkish origin.

Kavirondo. Two tribes of East Africa. One, also called Jalu, has a Sudanic language; the other, called Bantu Kavirondo, speaks a language called Lu-Masaba.

Kayan. Member of the dominant group of Borneo tribes. They are rather short in stature, with somewhat broad heads. They are agriculturists, and clear the low hills that flank the tributaries of large rivers, leaving a few scattered trees standing. Their headmen have undisputed sway, but as a people they are rather turbulent.

Kayapo. Tribe of Brazil on the west bank of the Araguaya. They have roundish heads, are light brown in colour, have slightly oblique eyes and black hair, which is wavy only when very long.

Kazikumuk. Lesghian tribe of the Caucasus whose own name is Lak. They are also called Ghazi on account of their having been the first converts to Islam in that area.

Kei Islanders. Population made up of Malay and aboriginal elements, the latter with frizzly hair. They are divided into three classes: Melmel (nobles), Rinrin (subjects), and Iri (slaves), and the latter are the frizzly-haired element.

Kenyah. One of the dominant tribes of Borneo, perhaps the most advanced. They smelt iron and make good steel blades and spear heads, using two bellows in a form widely spread in Malaysia.

Kha. Word, meaning man, applied to many tribes of Indo-China, e.g. the Moi, who are called Penong by the Khmer. There seem to be two types of Kha tribes, the short headed, possibly connected with the Cham, and the primitive tribes, who are long headed, with high, rounded, narrow foreheads, straight eyes and hair, and a clear skin.

Khalkas. Tribe of lower Mongolia, forming part of the eastern Mongol group. They are of yellowish complexion, and somewhat shorter than the allied Buriats.

Khasi. People of the Khasi hills in Assam, who speak a Mon-Khmer language. They are of a brown colour, varying in shade from light to dark according to the elevation; the head is medium in length and the eyes are black or brown. They are short in stature,

but exceedingly muscular; they will carry a load of 80 lb. by means of a head-band for a distance of thirty miles in a day. They are cheerful in disposition and more industrious than the Assamese; unlike many primitive peoples, they have an appreciation of nature and will sit in contemplation in the woods. They are given to gambling, and are not remarkable for truthfulness.

Khmer. People speaking a Mon-Khmer tongue and inhabiting Cambodia, parts of Siam and the south of Cochin-China. Before the coming of the Annamese they occupied a still larger area. They are a tall, round-headed people, but their eyes are seldom oblique and their hair is often wavy; some observers have, therefore, pronounced them to be "Aryan," i.e. Caucasian, in every characteristic. Their tradition is that they came from India and both physical type and language lend support to this tradition. In the earlier centuries the Chams were their mortal enemies; about a thousand years ago, a mythical ruler, Yacovarman, who could slay elephants without weapons, built the great city of Angkor, which covered five square miles. The Khmer are well grown and muscular, with large dark eyes; they seem to represent to-day the lower classes of the population that built the great cities. They are a ceremonious and hospitable people, but never allow a stranger to take up his abode in their houses; in family life they are gentle and affectionate; the peasant population is hard-working, but in other parts the Khmer are apt to be apathetic and thoughtless. They prefer to live in the plains, and their houses are built on piles, of one storey only, for native custom forbids them to live under anyone else. Their official religion is Sinhalese Buddhism.

Khond or Kondh. Dravidian tribe of the Orissa Hills, India. Known also as Gonds, they are a bold and proud mountain peasantry who, till recently, would engage in no kind of manual labour, except in their own fields. They burn the forest, cultivate rice on the patch for three years, and then move on, leaving it for a period that may be as much as thirty years to lie fallow. They are keen hunters, and a sambar once wounded has little chance of escape, as they follow it as though insensible to fatigue. The men drink palm wine to excess, but the women are abstemious. The Khond were given to human sacrifice at one time in order to secure good crops, but a ram is now substituted for the human victim. They were also given to female infanticide, one reason given being that woman, as a mischief-maker, is better out of the world. A curious feature of the language is that they count by twelves instead of by tens.

Kikuyu or Akikuyu. People of East Africa who live in the highlands west of Mount Kenya. The name may perhaps mean "people of the country of figs"; the language is closely related to Akamba. When they entered the country they found in it the Asi (Akieki), or Wandorobo, and the Agumba, a pygmy people. The men stand about 5 ft. 4 in., the women considerably less. But they are strong and muscular; they carry loads on

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the back. They are naturally honest, intelligent and truthful, polite in intercourse and kind to children; but they are hospitable only to clansmen or near relatives, and will stand by and see a man starve to death if nothing is to be gained by saving his life.

Kiowa. Amerindian tribe that once resided on the Missouri and later on the Arkansas. Their language forms a distinct linguistic stock, but they were never very numerous. With the Kiowa proper were associated the Kiowa Apache, an Athapascan tribe identical in culture but with a language of their own.

Kipchaks. Of these people the western group formed the Golden Horde in the thirteenth century; the eastern were the White Horde.

Kirei or Kerrait. Turanian Turks of north-west Mongolia, also called Kirei-Kirghiz. They were Nestorian Christians for a few centuries, when Prester John is said to have lived among them, but have now embraced Mahomedanism. They are nomadic hunters.

Kirghiz or Khirghiz. Name given to the Turanian Turk people, but often used of the Kaizak, who belong to the Iranian Turkic group. The name seems to be derived from *kir*, meaning cultivated field, for the Kirghiz originally tilled the earth, at least from the sixth century onwards; but when the Russians came to the Upper Yenisei many of them were forced south, where they became a pastoral people. Even now some hunt and cultivate the ground. Only those who have migrated most often have adopted "horse culture," by which is meant that they use the animal for transport, food, and clothing; for heavy draught work, however, they prefer the dromedary. The Russians call them Eastern (Burut), Black (Kara), or Mountain Kirghiz. They are comparatively isolated from other Turkic tribes. Many sections of them are named from famous Mongol chiefs, and there is probably a strain of Mongol blood, which is indeed evident from the features. The cheek-bones are prominent, the eyes oblique, and the complexion is yellowish-brown, but they are generally supposed to have preserved the original Turki type. Of two sections the Kara Kirghiz live in the uplands and the Kazak in the lowlands. The true name seems to be Kazak (riders), which we know best in the form Cossack, for they were originally freelancers. The word Kirghiz is used of the uplanders by the Kazak. They claim descent from a legendary Kirghiz-beg.

Kists. Chechen people of the Caucasus. Mahomedan in religion, they have much in common with the Chewsures, but were at one time their enemies. They practise the blood feud, unknown to other Chechen peoples. They are slenderer than their neighbours, more cleanly and more industrious, but notorious horse thieves.

Kiwai. People of the Lower Fly river, New Guinea. They speak a Papuan tongue and are great cultivators of the sago palm and the banana. The island is all mud, and, as a result perhaps, the Kiwai man is gloomy in the extreme; one observer records having

been there a whole week without hearing a single laugh.

Klemantan. See Kalamantan.

Kohistani. People of Kohistan, North-West Frontier of India. They are also called Tajiks. There are other areas with the same name, one north of the Hindu Kush, another in Baluchistan.

Koli. Caste or tribe of west India, formerly notorious thieves.

Kombe or Ngumbi. Bantu-speaking tribe on the coast of Spanish Guinea, between the Benito and Campo rivers.

Konde. (1) The same as Wa-Nkonde; (2) the Makonde of the Msalu river, Portuguese East Africa.

Konjara. Tribe of Darfur, Central Africa, of somewhat uncertain position. Some observers have described them as an olive-skinned people of Berber appearance; others declare them to be dark complexioned, of irregular features and middle height.

Kootenay or Kutenai. Tribe of British Columbia whose proper name is Kutonaqa. Their language forms a linguistic stock by itself, and they are also remarkable for a bark canoe of unusual type, which has some resemblance to one used on the Amur. They are a river and lake people, but have taken to horses. They are moral, kindly and hospitable, little given to drink, intelligent and artistic. They are, however, great gamblers. One section of the tribe was noted for the watertight baskets which they manufactured.

Korean. People of Korea. They are of uncertain affinities and differ in appearance from both Chinese and Japanese. They have high cheek-bones, a flattish nose, thin lips, and stand about 5 ft. 4 in. There appear to be two well-marked types, one of Mongoloid appearance, with short nose, flat at the root, oblique eyes and yellow skin; the other of a bearded European type.

Korinchi. Tribe of Malay stock. They inhabit the mountainous region near Padang.

Koryak. Palaeo-Siberian tribe living in and near Kamchatka. Most of them are dependent for subsistence on herds of reindeer, but some subsist by fishing.

Kota. Artisan tribe of the Nilgiri Hills of south India.

Kotoko. Tall Sudanic people south of Lake Chad. They use boats made of pieces of wood sewn together.

Khwesi or Kpwese. Tribe of Liberia. They speak a language of the Mandingo group.

Kredj or Kredy. Broad-headed people of the Bahr-el-Ghazal district. They are somewhat below average height, with thick lips and wide mouths; the upper incisors are filed to a point or cut away. They are coppery-red in colour, clumsily built, and unintelligent.

Krobo. Twi people of the Gold Coast.

Kru. Negro people of the coast and hinterland of Liberia. They speak a language of a type very unlike the ordinary Sudanic tribe. They are famous as canoe men and sailors, and are recognizable by a blue line down the forehead. The name comes from the Krao tribe of this group.

Kubu. Nomadic tribe of Sumatra. They are on an average about 5 ft. 3 in. in height, and have longish heads, slightly more

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elongated than the Batta. They are of a rich olive-brown tint and the hair is inclined to curl. They are possibly of Malay affinities, but pre-Dravidian relationships are on the whole more likely.

Kuanyama. Bantu-speaking tribe of southern Angola and northern Damaraland.

Kubiri. New Guinea tribe of the neighbourhood of Cape Nelson.

Kui. Proper name of the people usually called Khonds.

Kunama. Sudanic-speaking tribe of south-west Eritrea. They are divided into a great number of small tribes.

Kurds. Tall people of Asia Minor and the uplands of Armenia, often with fair hair and blue eyes. They speak an Iranian tongue.

Kurumba. Wild tribe of the Nilgiri Hills of south India. They are identified with the Pallavas, who were a powerful people of south India in the seventh century. The civilized section is known as Uru or Kuruba. The wild people build their huts of mud and wattle and depend largely on jungle produce for subsistence. They are gifted with extraordinary powers of vision in matters that come within their experience, such as the search for honey, but are not keener sighted in ordinary matters than the average European.

Lacandon. Tribe of Central America, allied to the Maya of Guatemala. Their heads are somewhat shorter and the skin colour is lighter; they are also more honest and truthful. They carry loads by means of a band over the forehead, which produces a flattening of the skull. They speak a Maya language and live by agriculture, hunting, and fishing.

Ladakhii. People of Ladakh. Of southern Mongol type, they are, however, decidedly more long headed than the typical southern Mongol. The same type is also found in the south of China.

Lahu. Burma tribe of the Lolo group. They have much more of a nose than most Tibeto-Burmans, and have straight-set eyes. The national arm is the crossbow, and they use aconite as a poison for the bolts. They also have a kind of reed mouth organ, with pipes from 1 ft. to 3 ft. in length, which the men play on their way to and from market.

Lampung. People of Sumatra. They are of mixed origin, with Indonesian, Javanese, and Kubu elements in their blood. They claim descent from the Menangkabau Malays.

Languedoc. Language of south France. It has four main divisions: Gascon, Provençal, Rhodanian, and Catalan. The last-named is found at Roussillon in France, Catalonia and Valencia in Spain, the Balearic Islands, and a point on the west coast of Sardinia.

Languedoil. Language of north France. It embraces both literary French and many provincial dialects, and Walloon, the tongue of south Belgium. The southern boundary runs from the Gironde past Angoulême, Lyons, the Jura, terminating in Fribourg (Switzerland). It includes Malmédy, in the German Republic, and parts of Luxemburg.

Laos. Siamese tribe of the Tai or Thai group. They are round headed and short,

with yellowish skin and straight black hair. The eye usually shows the Mongoloid fold, and the nose is often broad.

Lapps. Finno-Ugrian people of Norway, Sweden, Finland and Russia. In historic times they extended much farther south than they do at the present day, and may at one time have occupied a large part of the area of Scandinavia and north-west Russia. They are predominantly Mongoloid in type, but there are Alpine folk in considerable numbers, who differ from the first-mentioned type in both the height of the skull and the relatively narrow nose. They are on an average about 5 ft. in height. The Russian Lapp shows a considerable amount of variation as regards both the shape of his head and his pigmentation. The Scandinavian Lapp is the purest representative of the Mongoloid type in the world. One of the few nomadic peoples of Europe, the Lapps are not improbably a branch of the Permian Finns who reached north Russia before the Finns took up their station in Finland. They are nominally Christians, but the old pagan deities still subsist. At one time Lapland witches attained fame even in England, but shamanistic rites have long ceased.

Latuka. Nilotic tribe. They are found some sixty miles east of Gondokoro and north of the Bari.

Lazes. Caucasus people of Georgian stock who call themselves Tsan. They are of slender and graceful build and very active; their faces are regular, but somewhat severe in expression they are regarded as the purest type of Georgians.

Lengua. Tribe of the Paraguayan Chaco. They speak a language of the Arawak group, sometimes called Nu-Arawak.

Lepcha. Nickname, meaning "vile speakers," given to a tribe whose real name is Rong. They live in Sikkim and speak a Tibeto-Himalayan language.

Lesghians. Caucasus people of Daghestan, Transcaucasia. They are of mixed origin. The name is a Tartar form of Leki, the term applied to them by the Grusinians. The languages fall into four main groups: Dargwa, Avar, Kurin and Lakic, or Kasi-Kumish.

Lishaw or Lisu. Burma tribe of the Lolo group. It is also known as Yawyin.

Lolo. Tribe of south China. They are allied to many other peoples of Indo-China and speak a language of the Tibeto-Burman group. They are of middle height but muscular, with narrow foreheads, square faces, horizontal eyebrows, black eyes and coppery complexion. More than one observer has remarked upon their resemblance to European gypsies. The women are often taller than the men. They live at high altitudes, side by side with Meo tribes and above the Man; but they have a tradition of residence in a valley where they cultivate rice by irrigation. They live in pile huts in which, on account of taboos to be observed by women, there are always two fireplaces. They are pleasant but indolent, and do not differ widely in character from the Meo.

Lur. Mahomedan tribe of Persia. They speak a language allied to Kurd and are divided into clans which bear animal names.

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Lusatian. Another name for the Wend.

Macassar. Tribe of the southern peninsula of Celebes. In colour less coppery than the Malays, they are a mixed people with a negroid element, but somewhat taller and lighter in colour than the Toala. They are said to press the noses of their children in order to flatten them.

Mackenzie Area. The north-west portion of Canada, inhabited by Athapascan and Algonquian tribes, dependent on the caribou (American reindeer) for food. They use birch-bark canoes, toboggans, and skin or birch-covered tents, but make no pottery and do no weaving.

Macusi. Guiana tribe of Carib speech, closely allied to Arecuna. They are darker than Caribs, taller, slighter, and better made; they seem to be somewhat timid, and dread their hereditary foes, the Arecuna. They live on the savannahs and build houses with thick mud walls, but also use pile huts. As a weapon they use the blow-gun. They make hammocks and the famous curare poison.

Madurese. Inhabitants of east Java, of much the same type as the Javanese proper.

Mafulu. New Guinea tribe, also called Mambule. They are mixed with pygmy blood, and probably influenced by immigrant Melanesians. They live on the Upper St. Joseph river.

Magyar. Finno-Ugrian tribe which came from the eastern frontier of the south Russian steppes in the tenth century, and, joining the related Hunagar (Hungarians), displaced the Slavs, who till then had probably been the main element of the population of the plains of Hungary.

Mahafaly. Warlike tribe living in the south of Madagascar.

Mahmund or Mohmand. Outlying tribe of Afghanistan. They talk Afghan and recognize the Ameer as their spiritual head. They are practically independent, but are in reality much more Afghan than the majority of the peoples of Afghanistan.

Makaraka. Sudanic tribe allied to the Azande. They are of ruddy-brown complexion, of smallish stature, but well proportioned and muscular. The cheek-bones are rather high and the forehead is low, but they are on the whole a pleasant-looking people.

Makololo. Branch of the Basuto. They migrated northwards about a century ago and reduced the Barotse to servitude; the Barotse revolted subsequently and wiped out the Makololo almost to the last man. The Barotse took over the language of their conquerors, and the speech still survives though the tribe has vanished.

Makonde. See Konde.

Makua. Bantu tribe of Mozambique. Their language resembles Sechuana in some important particulars. The Anguru or Alolo of British Central Africa are of the same stock. They file the four upper front teeth to a point.

Malay. Oceanic Mongoloid people of late origin, found in the Malay Peninsula, Sumatra, Borneo, etc. The name has been extended to the other Oceanic Mongoloids who preceded them; these, however, do not term themselves Malays. The Malays proper were

originally an obscure tribe of Sumatra whose migrations date back less than eight hundred years, a century before they were converted to Mahomedanism, which all Malays now profess. They call themselves Orang-Malayu, and their language is a much simplified form of the Austronesian tongue spoken by the Malayan or Proto-Malayan peoples who preceded them and are now intermingled with them. In character they are easy-going, indolent and taciturn, but wily and unreliable, and great gamblers; they are, however, notable for patriotism, respect for law, and, among the upper classes, for courtesy, and are very ceremonious. Outside the peninsula the most important Malay peoples are the Menangkabau and Lampong of Sumatra. The Malay is essentially a cultivator of the fields.

Malayalam. Dravidian language of south India.

Malayan. Pre-Malay peoples of the East Indies. Of Oceanic Mongol stock, they fall into two groups: (1) the Orang Benua, Men of the Soil, rude aborigines like the Jakun of the Malay Peninsula, numerous also in the interior of the Philippines, Celebes, Borneo, etc., and also forming the population of Madagascar for the most part; (2) the cultured Mahomedan tribes forming large communities with flourishing industries, like the Achinese, Bugi, Tagalog, Javanese and Madurese.

Maltese. Inhabitants of Malta who are cosmopolitan in the coast areas; dwellers in the interior have been regarded as descendants of the Phoenicians; but little is really known.

Malto. Dravidian language spoken by the Maler tribe of the Rajmahal Hills, Bengal.

Man. Word meaning properly "barbarian," applied by the Chinese to the non-Chinese peoples of the southern frontiers. In Tong-king a single tribe is thus designated, which seems to be of Mongoloid type, with oblique eyes; the women are much shorter than the men. They speak a language in which tones are important.

Manchu. People of Manchuria. They speak a Tungusic language related to others in the Amur basin. They seem to be, without exception, short headed; but it is uncertain whether they practise deformation. The skin colour is yellowish, the eyes are dark and usually Mongoloid. They are comparatively short in stature.

Mandan. Tribe of Plains Indians speaking a Siouan tongue, which formerly lived near the Upper Mississippi. Their huts were of logs covered with clay, and the village was defended by a strong palisade.

Mandars. Tribe of west central Celebes, living on the coast; they are of the light Malay type.

Mandaya. Philippine tribe which appears to be of the same round-headed type as the mass of the population of the islands south-east of the Asiatic continent. The women are noted for the fairness of their complexions and are often carried off as wives by Mahomedan tribes.

Mandingo. Large group of tribes of the western Sudan. Numbering several million in all, they are also called Mande. There are several score of tribes who range from near

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the mouth of the Gambia to the Middle Niger and from the coast of Sierra Leone to the Upper Niger. Many of them are Mahomedans. They include the Susu, Bambara, Vei, Kpelle, Yalunka, Boko or Bûsa, Khassonke, etc. The original Mandingo came to the Niger about a thousand years ago, probably from the east, and founded a great empire on the Upper Niger. They seem to vary a good deal in type, some being very black, others fairly light; some have hair that is long and frizzly, others the short, woolly hair of the negro. Their average height has been put at 5 ft. 8 in., and they are more slender in many cases than negro tribes in general. The nose is typically negro.

Mangbettu. Tribe of the Upper Welle, first described by Schweinfurth. They have an aristocracy, probably of Hamitic origin, with pale olive-brown complexion, high-bridged noses, though the nostrils are somewhat broad, and abundant beards. They appear to be intelligent and reliable; they are brave and skilful warriors, with comparatively highly developed industries. The lower classes are probably of mixed origin; their skulls are relatively broader than those of the Azande. The skin, where it is not exposed to the sun, is described as of a clear bronze colour, and the hands are almost white. The hair is in some cases brown or reddish. They are said to lengthen the heads of children by bands of bark, but this does not agree with the information as to head shape. The Mangbettu speak a non-Bantu language.

Manjia. Sudanic-speaking group of peoples in French Congo. They are of tall stature with medium or short heads. They sharpen the upper teeth to a point. They cultivate the earth and, though apt to greet a stranger with a shower of arrows, are on the whole quiet and peaceable. They are cannibals and seem to do a good deal of fighting among themselves.

Manobo. Indonesian tribe of the Philippines. There are two distinct types: one tall, with a high forehead, aquiline nose, slightly frizzly hair, and clear skin recalling the Polynesian; the other brown skinned, shorter, with a straight nose.

Manx. Celtic language of the Isle of Man, allied to Erse and Gaelic.

Maori. Pre-European inhabitants of New Zealand. Traditionally they are made up of two groups: an older aboriginal stratum, identical with the Moriori of the Chatham Islands; and the immigrants who came to New Zealand a few hundred years before the discovery of the islands by European navigators, probably in the thirteenth or fourteenth centuries. According to the native account, the last-named people came from the Cook and Society Islands, and when white men first saw the islands the later comers formed the great majority of the population, especially in the North Island. It is not clear whether they absorbed the older stratum or exterminated it. Exactly where the aboriginal stratum hailed from cannot be determined at present. It does not seem to have been Melanesian, for not only is the long-headed Melanesian element more prominent in the North Island, especially in the northern peninsula, but the type of native

in the South Island agrees with that of the Moriori, who left New Zealand some time before the coming of the invaders from Polynesia, and in the South Island there is only a very small majority of long-headed people, the rest being of the Alpine type. Even the long-headed people of the South Island are unlike Melanesians, for their noses are not broad; on the other hand, they seem to resemble an important part of the population of western New Guinea and of western Polynesia. The Alpine type not improbably passed through Micronesia on its way and reached the Marquesas, but hardly affected the Cook and Society Islands. They were, however, more daring navigators, and though there is little evidence that they were at all numerous among the people who fared southward to New Zealand, it is perhaps to their adventurous spirit that the inception of the voyage was due.

Maratha. Fighting caste among the Marathi-speaking people of India. As a rule they are middle-sized and regular featured, and as a class simple, frank, courteous and, when kindly treated, trustful. They are fond of show and proud of their former greatness. They occupy themselves with husbandry and as servants of the state, but never keep shops. The women seldom leave the house and in well-to-do families have much leisure, as they neither cook nor look after the house. It is a costly matter to get a husband for a daughter, and the higher the father's position the more expensive it is, so that girls of high families remain unmarried after they come of age and have to take husbands not of their own social position.

Marathi. Language of the southern branch of Indo-Aryan languages, spoken in Bombay and the Central Provinces of India.

Maronites. Christian sect to the north of Lebanon. By their isolation in the mountains and their refusal to intermarry with Mahomedan or Druse neighbours, they have preserved their Armenoid type with great purity. They have extremely high skulls, so flattened behind as to look as though artificially deformed, which, however, is certainly not the case.

Marquesas Islanders. Polynesian people of an aberrant type whose heads have been broadened, perhaps by admixture with a Proto-Malay stock. It has been supposed that the Polynesian migration reached the islands between A.D. 650 and 700.

Masaba. Language spoken by the Bantu Kavirondo.

Masai. Hamitic people of East Africa. They are of tall, slender build, and their skin colour varies from chocolate to dark brown. The head is long and relatively high, and appears rather small; occasionally oblique eyes are seen. Thick lips are the exception and earn a special name, *Lebeleb*, for their possessors. The Masai woman carries on her neck and upper and lower arms many pounds of copper wire. The lobe of the ear is distended to admit the insertion of a large wooden plug. The Masai have been supposed to be descended from the Jews, but there is no evidence of this. The Masai is proud of his race, regards his immediate relatives with affection, and in the

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days of slavery would offer all his savings to free one of them. He despises all kinds of work, for his true calling is to be a warrior. There are two sections, one of which keeps cattle, while the other depends on agriculture; the former build low, continuous flat huts, which are plastered with mud, while the tillers of the ground use a round hut with a conical grass roof, and live in their villages permanently, the others being semi-nomadic. Though the Masai is familiar with the use of weapons of war, he is not a great hunter, and kills only such game as he regards as akin to his cattle; he also abstains from the use of fish.

Mashona. Peaceful tribe of south-east Africa. They are often confused with the Makalaka or Makalanga, with whom they were to some extent mingled. They seem to have crossed the Zambezi in the eighteenth century, but their origin is obscure. The ruins of Zimbabwe are in Mashonaland, but there is no reason for connecting the Mashona with them. The name, given by the Matabele, means "baboons," and refers to their habit of building their villages among the rocks.

Mashukolumbwe. Bantu-speaking people of Rhodesia, north-east of the Barotse, remarkable for a conical style of hairdressing.

Massim. People of the Trobriand Islands, New Guinea. They have been influenced by Melanesians, bury their dead, but dig up the bones after a time and use them as lime pots, spatulas, etc.

Matabele or Amandebele. Tribe of Zulu origin, also called Abakwa-Zulu. They originated from the followers of Moselekatse, who fled northwards from the anger of Tshaka. They lost their independence at the end of the nineteenth century.

Maya. Short-headed people of Guatemala, once the possessors of a great culture. They are of short stature with broad shoulders. The lower part of the face is somewhat projecting; in colour they are a dark golden brown. They are hospitable and generous, but noted for lying.

Mbundu. Name of two distinct languages, one in south Angola (Umbundu), the other in north Angola (Kimbundu).

Mediterranean Race. Most southerly of the three types into which Europeans of the present day have been divided. They are commonly supposed to have originated in Africa, where the Hamites are the modern representatives of the ancestral stock. Outlying members are the Indonesians, Dravidians, and Semites. The skull is long, and the hair dark and curly or ringlety, the beard full; skin colour varies from white to brown or blackish; the nose is usually large and narrow. In temperament Mediterranean man is quick-witted, excitable, and impulsive, but not always quite reliable.

Meithei. Dominant people of Manipur. They speak a Tibeto-Burman language of the Kuki-Chin type. Some are described as Mongolian, others as Caucasian in features. It is not uncommon to meet among girls a type with brownish black hair, brown eyes, fair complexions, straight noses, and rosy cheeks. Although the face is described as Mongolian, the Meithei are in some cases

distinctly long headed, while others show a head of medium type. They are mainly agricultural in their pursuits, but also trade, and it is to women that such work is entrusted. They have bazaars at convenient places by the roadside, where cloth, fish, etc., are sold. Women are comparatively uneducated, owing to the circulation of a fiction that there is a scarcity of women in England, whither educated Meitheis would be shipped off.

Melanesian. Oceanic negro of the Western Pacific. The physical type varies considerably, and some non-negro element must be present. The hair is at times curly or merely wavy, and the skin lighter than that of Papuans, chocolate, or even copper-coloured. Stature ranges from less than 5 ft. to nearly 6 ft. The skull is usually long, but is in places very short. The Melanesians include natives of the Solomon Islands, New Caledonia, the New Hebrides, Fiji, etc.

Menangkabau Malays. True Malays resident in the south-west highlands of Sumatra. They are Mahomedans, and probably recent immigrants, rather short in stature, and yellowish brown in colour, with black straight hair and at times the Mongoloid eye. They are physically not unlike the Chinese of Fukien.

Mendi. People of the east of Sierra Leone. They speak an aberrant language of the Mandingo group, and in physique are of medium stature, but strongly built. They make excellent carriers and hammock boys, are of a merry, light-hearted disposition, and are celebrated for their great secret society, Porro. The Mendi are probably the modern representatives of the Mane or Sumba, who invaded Sierra Leone by sea about the beginning of the sixteenth century, after having spent ten years on the way. They probably married women of Mandingo speech, but transmitted to their children a number of words of non-Mandingo origin. It is not known where they came from. They were deadly foes of the Temne tribe who dwelt to the west of them.

Mentawai Islanders. People who live off the coast of the Malay Peninsula. Their affinities are somewhat uncertain, but their own tradition says they came from Sumatra. They are described as yellowish brown with a tinge of red; one observer attributes to them light eyes.

Meo. Annamese pronunciation of a word pronounced Miao-tse by the Chinese. The Meo call themselves Mung, and say they came to Tong-king from China. They are short, with a relatively long body, have straight black hair, brown eyes, complexion almost white when it is not bronzed by exposure, and a straight nose. They are industrious and intelligent, fond of independence, brave and open. Maize is the chief food, but they eat rice when land suitable for its cultivation is available. Unlike many primitive peoples, they do not live in perpetual dread of evil spirits, and are held by neighbouring tribes to be regardless of dangers because they can turn into wild beasts.

Mexican. Name applied both to the European inhabitants of Mexico and to the descendants of the Aztecs who had dominated

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the country for some three hundred years when the European conquerors overthrew them.

Micronesians. Population of the Gilbert, Marshall, Caroline, and Marianne Islands. They may be regarded as Polynesians influenced by later migrations from the mainland of Asia and perhaps by an earlier stock of Papuan origin. They appear to be rather shorter than typical Polynesians, but have longer heads.

Mikir. People of Assam who call themselves Arleng, the name Mikir being given by the Assamese. They are not a tall people, though they are taller than the Khasi; the head is longish and the nose flat. They speak a Tibeto-Burman language intermediate in type between Bodo and Kuki-Chin. They seem to be homogeneous in type, owing, perhaps, to their exogamous customs producing inter-mixture between the different divisions. They differ from other hill tribes in their peaceable character which has earned for them, for at least two centuries, the reputation of being good subjects.

Minahassa. Malayo-Polynesian tribe of Celebes. They are strongly built, of medium height, with light brown skin of reddish tinge. Girls have red cheeks and lips, but in men the lips have a violet sheen. The eyes are brown, the hair is black and coarse, the nose broad, and the eye shows the Mongoloid fold. They were great head-hunters, but are now Christianised.

Mingrelians. Georgian people in the basin of the Rion, who are probably descended from the Colchians mentioned by Greek geographers. They are ignorant, lazy, and unenterprising, but strong and good-humoured. Many of them become porters in the towns.

Mishmi. People of the northern frontier of Assam, divided into Midu, Mithun, Taying, and Miju. They speak a Tibeto-Burman language of the north Assam type.

Mittu. Tribe of the area of the Sudan between the Rohl and Roah rivers, bordering on the Dinka in the north and the Azande in the south. They are dark coloured and physically weak. The women pierce and insert wooden plugs in both upper and lower lips.

Mixes. Tribe of Mexico. They live in the uplands, weave cloth in the pre-Columbian method of long strips, and make suspension bridges of lianas.

Mixtecs. Intellectual and progressive tribe of Mexico. They carry baskets with a head-band.

Mohawk. Most easterly Iroquois tribe of American Indians. They were twice nearly exterminated by the Algonquians, with whom they fought; then they obtained guns from the Dutch, and for fifty years played a great part in the Iroquois league. Then their numbers declined rapidly.

Mohegan or Mohican. Algonquian tribe of New England. Treacherous warriors, they fortified hill-tops with palisades and stockaded their villages, the houses of which were often 180 ft. long by 20 ft. wide.

Moi. Tribe of Indo-China. Of rather small stature, they are mostly long headed

with straight-set eyes, and therefore not Mongoloid in their affinities. Their skin is described as reddish; the nostrils and mouth are disproportionately large, and they are said to file their teeth; hence they are or were reputed to be cannibals. Some authorities describe them as timid, others as brave; they are indolent, simple, and confiding and lead a nomadic life.

Mojo. Indian tribe of Bolivia. They are an agricultural people, quiet, and well-behaved.

Mombutto. Tribe of the Kibali river, Nile-Welle watershed, not to be confused with the Mangbettu. They are strongly-built dwellers in the hills, with broad faces, blunt noses, and thick lips; they file the upper teeth.

Mongo. Bantu-speaking tribe of the great bend of the Congo, south of the Bangala. Sometimes regarded as a Balolo sub-tribe, they differ a good deal in type, some being described as a fine virile race of a high order of intelligence, while others are termed weakly, lean, and insignificant-looking. They were at one time notable traders and manufactured a kind of black pottery that was in great request.

Mongol. Group of tribes that includes the Kalmuck and Buriat. A wide extension is given to the terms Mongol and Mongoloid, but properly speaking the type is confined to a narrow area along the northern border of the Mongolian plateau. The Mongols leapt into prominence in the Middle Ages for a brief period under Jenghiz Khan, but their part in the racial history of Asia is obscure. The word "mong" means brave. The head is round and low and the nose broad, but even among the Kalmuck there is a type with a narrow nose.

Mongoloid. (1) Stock with two main branches (a) Mongolo-Tartar, or Mongols proper, including Sharra, Kalmuck, and Buriat; (b) Tibeto-Indo-Chinese, including the bulk of the populations of Further India, Indo-China, Himalayan peoples, Chinese and Tibetans; a sub-branch of Oceanic Mongols includes the peoples called better Proto-Malay from whom the present Malay are derived. The term Mongol was originally applied to nomads recruited from Turki and other tribes; it now often means all Asiatics with round heads and straight hair. They have a yellowish skin, and often oblique eyes. They are usually short, and though the cheek-bones are prominent the face generally is flat. The plateau of Central Asia may be regarded as their centre of origin. (2) Group of people in India, Nepal, Assam, and Burma, of which the Kanet, Lepcha, Limbu, Murmi, Bodo, and the Burmese are representatives. They are short, with dark complexions, tinged with yellow; the hair is scanty, the head broad, with characteristic flat face and oblique eyes.

Mongolo - Dravidian. Group, also termed Bengali, found in Bengal and Orissa. In it are Tibeto-Burman elements mingled with Caucasian. The complexion is dark and the head noticeably broad.

Mon-Khmer Languages. Group of tongues spoken in south-east Asia. They are allied on the one side to the Munda languages

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of India, on the other to Polynesian, Melanesian, etc., and, more distantly to the Indo-Chinese languages. The group includes the languages of the Mekong; Mon, also called Talaing or Peguan, Annamese, etc; Khmer or Cambodian; Palaung - Wa, Chindwin, etc.; and Khasi, including Synteng, War, etc.

Montagnais. French name for an Algonquian-speaking tribe of the Mackenzie Group. Roaming from the south of Labrador nearly to the St. Lawrence, they are a timid people, but were inveterate foes of the Iroquois.

Montenegrius. Serbo-Croat people, whose name is derived from the Black Mountain, where they dwell.

Monumbo. Papuan - speaking people. They live in the neighbourhood of Potsdamhafen, in what was formerly German New Guinea.

Mopla or Mappilla. Hybrid Mahomedan people of the western coast of south India. Their numbers are increasing by the conversion of the lower caste natives. On the coast they are traders, in the interior cultivators; prosperous and successful in both. The head is of curious shape like a coconut, with high forehead and pointed crown, made more conspicuous by their custom of shaving the head. They are enterprising and industrious; some enlist in the army and prove themselves hardy and courageous. They appear to be unusually fertile; there is a case on record of a Mopla with seven wives, each of whom had presented him with seven sons, not to speak of a large consignment of daughters.

Moqui. Synonym of Hopi, derived from some foreign tongue.

Mordoff. Language of the Mordvins.

Mordvin. Finnic people of the Volga basin who long maintained their pagan religion. They are short headed and of medium stature, with hair that is chestnut or black, but never red; the eyes are often blue and sometimes oblique, and the face oval. They are a hard-working, thrifty people, among whom the father has comparatively little power over his children.

Moriore. Inhabitants of the Chatham Islands, eastward of New Zealand. They emigrated thither from New Zealand six or seven hundred years ago, and are a people of mixed type with long and short-headed elements in about equal numbers. It is quite likely that the long-headed group represents a Caucasian element, for it is generally agreed that a people of this type was prominent in India some thousands of years ago, and India or Further India is the natural jumping-off place for those who went forth into the watery wastes of Oceania. The short-headed people are of the same type as was prominent in the western part of Polynesia and must have come from there; passing, probably, through Micronesia on their way from the Asiatic continent to western Polynesia.

Moros. Round-headed Philippine people of Mindanao and the Sulu Archipelago, so called by the Spaniards because of their dark complexion. They are below medium height,

but are taller than the Ifugao, Igorot, etc.; the type resembles that of the Menankabau Malay of Sumatra. They are said to be the most faithful and intelligent people of the Philippines. Their real name is Magindano.

Mosquito. Properly Miskito, an Indian tribe of the eastern shore of Nicaragua.

Mossi. Tribe of the Volta group in the great bend of the Niger. The language is called Mole.

Mpongwe. Bantu-speaking people of the Gabun area, not to be confused with the Pangwe, the name they apply to the Fang of the same neighbourhood. The language of the Mpongwe is allied to that of the Galoa. Their real name seems to be Abuka.

Mumuye. Fula name of a tribe of the northern provinces of Nigeria, which calls itself Fungun or Zagum. They are allied to the Waka, Yakoko, Zinna, etc., all of them south of the Benue river. They are an agricultural people, whose staple food is yams, but cattle are also kept, though they give no milk. They put a stone over the grave, without filling it in and later remove the skull and carry it in a pot to its resting-place in the village. They speak a language of the Adamaua group.

Munda Languages. Group of languages of Hindustan shown to be related to the Mon-Khmer and Austronesian families. It includes Mundari, Ho, Santal, Kurku, etc., and was at one time called Kolarian.

Mundurucu. South American tribe of the Tapajos.

Munshi. Tribe of the northern provinces of Nigeria, south of the Benue, whose proper name appears to be Tivi. Said to number about 350,000, they speak a semi-Bantu language of the Nigerian group, are of medium stature but muscular, unusually black in colour, and the men grow beards of some length, which they plait into three or more strands. They use hollow wooden drums for sending messages. They are a warlike tribe, hostile to the white man, and excellent hunters and farmers. They are confirmed cannibals, but by no means repulsive in appearance.

Murut. Tribe of the Kalamantan group, Borneo. They live in long communal houses built on the banks of rivers, and are mainly long headed, but there is a considerable brachycephalic element.

Muskogee. Group of tribes in the south-east of the United States, including Choctaw, Creeks, etc., who were transferred to Oklahoma; they seem to be mostly round-headed, but the nose varies in breadth.

Mwamba. Language of the Bawanda of British Central Africa, nearly related to the Nkonde.

Naga. Number of tribes of the hill country south of the Brahmaputra, including the Angami, Lhota, Ao, Sema Naga, etc. The languages are of the Assamese-Burmese type. The skull is of medium length and the average varies for the different tribes, the Kezami Naga being quite long headed. He is tall, from 5 ft. 9 in. to 6 ft., and has great powers of endurance, carrying a 60 lb. load with ease with a forehead sling. The facial type varies from one with flattened

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nose and oblique eyes to one with almost Caucasian traits; the eye is brown, the hair reddish in childhood, but always black in later life, is wavy or even curly. The skin is fair and ruddy cheeks may be seen, accompanied at times by freckles. The people are intelligent and readily assimilate novelties such as vaccination; but they are in no hurry to adopt new manners from love of novelty. They are independent, frank, honest, hospitable, genial, and very loyal, but given to exaggeration.

Nago. See Yoruba.

Nahua Area. District of Central America inhabited by tribes descended from the Maya, Aztec, and other peoples civilized before the discovery of America. They had extensive agriculture (maize, beans, etc.), spun fine cotton, used large canoes, picture writing, etc. Their descendants fall far short of the old standard, for the Maya culture was confined to the priests, and, with the Aztec culture, passed into oblivion at the Spanish conquest.

Nandi. East African people living near Mount Elgon. Of apparently mixed origin and related to the Masai, Turkana, etc., with negro, Masai, and pygmy elements, possibly also Galla, they are said to be nearly related in language to the Bari. They are hardy mountaineers and skilful warriors who refused access to strangers; but they cannot have resided in their present country for many generations, for before them came an agricultural people who made use of irrigation. They were probably hunters originally, but they have taken to cultivating the ground; men clear the land and then all the work is done by women. The chief occupation of the men and big boys is cattle herding, and the bulk of the stock live on the pastures away from their owners' homes. The Nandi are classed with the Niloto-Hamitic tribes, but are in physical type much nearer the Baganda.

Napo. Geographical designation for many distinct tribes of the River Napo, such as the Orejones, who take their name from the large wooden studs worn in their ears. There are no individual houses in this area; one large circular dwelling, ten yards high and sixty yards or more in circumference, lodges the whole group, which moves on to another residence when, after two or three years, the old one becomes ruinous.

Nasopies or Nascapees. Algonquian tribe of Labrador, who call themselves Nanenot, "true men." Their accepted name is a term of reproach applied by the Montagnais.

Natchez. Muskogian tribe of the Lower Mississippi who worshipped the sun.

Nayar. Originally a member of a military body, but now of a caste including a number of occupations on the Malabar coast of south India. They are said to have practised polyandry until within recent times, but though marriage is still dissoluble at will and descent is reckoned through the mother, a woman is now restricted to one husband. As a class the Nayars are the best educated and most advanced of all communities in Malabar, and are the equals intellectually of the Brahmans of the east coast.

Negrillo. Woolly-haired pygmy of the equatorial forests of Africa. The skin colour is reddish or yellowish brown and the hair rusty brown, sometimes very dark. In stature they vary from 4 ft. 4 in. to 4 ft. 9 in.; unlike the typical negro, they have thin lips. They are nomadic hunters without domestic animals and rely on exchange with negro tribes for agricultural products.

Negrito. Term covering the pygmy woolly-haired black peoples outside Africa, such as the Andamanese, Semang, Aetas. In stature they fall short of 5 ft., and the skin colour varies from sooty to dark chocolate brown. The head is medium or round, and it is not uncommon to find the nose much sunken at the root, a feature shared with many Australian aborigines.

Negro. Dark-skinned, woolly-haired inhabitants of west and central Africa, including the negro proper, the Nilote, and Bantu-speaking peoples. The hair is almost invariably black, but red hair is found sporadically; the skin colour is never quite black, but varies from dark chocolate to yellowish-brown within the same tribe; the height varies, but probably the average is about 5 ft. 4 in. The head is generally long, but in many tribes there is an admixture of a round-headed type. Some of the Bantu tribes are pastoral, but the West African negro depends on agriculture, though he keeps goats, sheep, fowls, and sometimes cattle; near important rivers fish is largely used as food. Under European influence the negro is often lazy, but in unsophisticated tribes he does not shirk the laborious tasks of agriculture where the only tool is a hoe.

Neo-Siberians. Tribes of central Asiatic origin that have been resident in Siberia so long and have become so hybridised as to call for a generic name. They include tribes formerly called Ural-Altaian or Turanian as well as Finnic tribes like the Ostyak (in part) and the Vogul, the Samoyeds, Mongolic, and Tungusic tribes, and some Turkic, the most important being the Yakut. There is, however, considerable diversity of physical type.

Netherlands or Low Countries. Kingdoms of Holland and Belgium, in which are spoken Frisian, Dutch, Flemish, and Walloon. The population falls into two sections: one, inhabiting the Ardennes plateau and some of the coastal parts of Holland, is markedly short headed and dark; those of the plains of Flanders and most of Holland, on the other hand, are longer-headed and fair in type; but even in Friesland there are quite a number of round-headed folk of the same type as we find on the coast of Scotland and southern Norway, who differ from the central European round heads in having a head that is low in proportion to its length. This type seems to have persisted since Neolithic times, more than four thousand years ago. They were, however, probably reinforced at the time of the great tribal migrations of the sixth century by central Europeans of another type. At this period there were quite a number of Frankish long heads in south Belgium as well as in Friesland; a different type predominated among the

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women, who were of the type of folk that lived in the Belgian uplands in the Iron Age; no doubt the invaders did not hesitate to kill off the males and take the females as wives. This Teutonic invasion produced little lasting effect in the south of Belgium; farther north, in the open lowlands, both the physical type and the language give evidence of the invasion; in the Dutch coastal regions the type has been less affected, but the language is the same as that of the rest of the country.

Newars. People of Nepal. They are of mixed origin, with possibly Mongol and south Indian relationships. Their language, which resembles Tibetan, is called Gubhaijius.

Ngombe. Bantu-speaking people of the central Congo, with probably some admixture of pygmy blood. The word means, perhaps, "bush people."

Nigerian Semi-Bantu. Group of Sudanic languages, apparently of considerable size, including Kamuku, Kamberi, Yeskwa, Munshi, etc.

Nilotic Languages. Of these there are two groups; the Niloto-Hamitic and the Niloto-Sudanic, the latter forming a subgroup of the eastern Sudanic languages.

Niloto-Sudanic Languages. Group of the eastern Sudanic languages. It includes Mittu, Madi, Abukaya, Luba, Wira, Lendu, Moru; the Shilluk stock; Dinka and Nuer.

Nordic Race. Fair, long-headed race, possibly of comparatively recent origin, whose typical representatives are found in north Europe, e.g. Scandinavians. With this race have also been classed Thracians, Kurds, Afghans, some Persians, Dards, etc. The complexion is ruddy and the eyes are often blue; in stature Nordic man surpasses the Mediterraneans and Alpines. Temperamentally he differs widely from the other two races; in Europe he is steadfast, energetic, reliable, and somewhat stolid.

Norwegians. Inhabitants of Norway, who speak a language of the Scandinavian section of Teutonic. We know little of changes in the population of Norway, but history tells of the exploits of the Vikings or Norsemen who raided and sometimes invaded the lands that offered promise of plunder, including the British Isles, France, and more remote shores. Norsemen colonised Iceland and settled colonists on the inhospitable coasts of Greenland, and there is reason to suppose that they sailed south of Labrador and landed in New England not long after without, however, effecting any permanent lodgment. In medieval times and in our own days Norway, the west coast excepted, represents one of the chief centres of the Nordic race, characterised by tall stature, a fair complexion, and a long head. If the Viking was a typical Nordic man, it seems as if the type has changed in the last thousand years, as it has over the greater part of Europe.

Nosu. People of south-west China, probably a Lolo tribe.

Nuaroak. Group of South American tribes usually called Arawak.

Nuba. Mixed people of Kordofan. Three types are readily distinguishable, negro, Hamitic, and Bantoid (i.e., one resembling

in appearance the north-eastern Bantu of Uganda). They lie west of the true Nilotes and have a considerable short-headed element, but the decrease in stature that might accompany this is counter-balanced by the Hamitic element.

Nupe. Tribe of the Middle Niger. Formerly they were notorious slave-raiders. Their language gives its name to a group of negro languages, including Gbari, Jukun, Igbirra.

Nyanja, Anyanja or Mang'anja. People of Nyasaland. Related to the Makalanga, they are of medium stature, with long heads. There is much difference between river and hill people, the latter being of poorer physique, while the so-called Angoni of the Upper Shire, really conquered Anyanja, are small, wiry men, usually rather dark.

Nyika or Wanyika. Group of tribes in the neighbourhood of the Tana river, including the Wagirama, the Wadigo, etc. The name is also applied to a quite distinct group north-west of Nyasa. The word "nyika" means wilderness.

Ojibwa or Chippewa. Large American-Indian tribe of Algonquian speech. They were formerly located near Lakes Huron and Superior, and still number 30,000. They were expert canoeists and lived largely on fish; their wigwams were of birch bark or grass mats; they believed in manito, objects endowed with a mysterious power, and regarded dreams as revelations.

Ona. Branch of the Patagonian Tehuelche, or Chuelche, now resident in the east of Tierra del Fuego.

Onaida. Tribe of the Iroquois confederation, formerly resident in New York, where a few hundred of them are still to be found. In olden times they were reputed to be cruel, cunning, and prone to bloodshed.

Onondaga. Important Iroquois tribe formerly resident in New York, where a few still remain. There are nine clans in Canada on Grand River reserve, which they received in recognition of their support of the British in the war of 1812-14.

Orang Bukit or Land People. Generic term for the ruder inland pre-Malayan peoples of the Malay Peninsula, Borneo, etc.

Orang Darat. Aborigines of Billiton, Dutch East Indies. They are, perhaps, akin to the Battas.

Orang Ulu. Malay name of a wild tribe of Sumatra, who live on anything that comes to hand and do not practise agriculture.

Orang Sekah. Malayan boat people of Billiton.

Orejone. See Napo.

Oriya. Language of Orissa, allied to Bengali, Bihari, and Assamese.

Ossetes. Foreign name of a people of the Caucasus who call themselves Iroi, Tualt, and Digor, without any common appellation for the whole people. The language is Indo-European, but not Iranian, and is not related to that of any other Caucasus people. Blond hair and blue eyes are common among them, and they salute by removing the hat—a form not practised by any other Caucasus people. The men are tall and strong, but leave all work to the women. The head is shortish, and they seem

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to be of mixed origin; some have Mongoloid eyes, but they are, as a rule, blond with some blue eyes. They are physically inferior to other Caucasoid peoples, but dominated them by force of character. They were at one time notorious for brigandage.

Ostyak. (1) Palaeo-Siberian tribe on the lower Yenisei; (2) Finno-Ugrian tribe of the Obi.

Otomi. People of Mexico. There are two distinct types, one tall, yellow, with oblique eyes; the other small, dark, with straight eyes, which are specially common among women. Men wear pig-tails. They use two kinds of granary, one on posts, the other with sticks in cobwork. They are a somewhat stupid people and despised accordingly.

Ottawa. Algonquian tribe noted as traders, whence their name. They were originally a rude people, and went unclothed, but when they took to agriculture they became more civilized.

Ova-Herero. Tribe of south-west Africa, speaking Bantu. They are known to the Hottentot tribes as Damara.

Ovambo or Ovampo. Bantu-speaking tribe of Damaraland.

Padaung. People of Burma. They are remarkable for the amount of brass wire worn as ornaments by the women; they begin with five coils, as thick as the little finger, on the neck, and add more as the neck stretches, till as many as twenty-one are reached weighing 80 lb.

Pahari. Language of the lower Himalayas, Indo-Aryan of the Inner sub-Branch. It includes Khas-Kura or Nepalese, etc. The people seem to be descended from the Khasa of Pliny and other ancient writers. The Khasa hailed from central Asia, and were related to the Pisacha or cannibals of Indian writers; the Gurjara joined the Khasa some thirteen hundred years ago and influenced the language, which is allied to Rajasthani.

Paiwan. Group of uncivilized tribes of the extreme south of Formosa. In their ears they wear a circular piece of wood about an inch in diameter; they were once great head-hunters and preserve their trophies in stone boxes specially made for the purpose.

Palaeo-Siberian. Group name of the most ancient Siberian stock. Formerly called Palaeasiatic, they include the Chukchi, Koryak, Kamchadal, Ainu, Gilyak, Eskimo, and other peoples. It was formerly an accepted view that they represent ancient peoples driven back by later comers to the north-east of the continent; but there are grounds for arguing that they are related physically and culturally with the natives of north-west America, probably in respect of language also, and that they represent a recent backwash, not the primitive stock from which the American tribes issued. It must, however, be noted that the group seems to contain elements of very diverse origins, for while the Eskimo are very long headed, the Gilyak and other tribes are round headed. Generally speaking, they are peoples with flat faces, prominent cheek-bones, oblique eyes, yellowish-brown colour, lank hair, and sparse beard.

Palaung. People of Burma. Speaking a Mon-Khmer tongue and allied to the Wa,

they live on the Upper and Middle Mekong. They are a peaceable and industrious but uncouth and hypocritical people, short and sturdily built, with fair skins and eyes, grey or light brown being not uncommon. They have no facial resemblance to the Mon.

Papuans. Inhabitants of New Guinea other than recent Melanesian immigrants and pygmies, together with the Louisiade Islanders, and many Malaysian islands westwards from New Guinea as far as Flores. True Papuans appear to be dominant in the Aru group and perhaps in Flores; a hybrid type in Timor, the Kei group, Ceram, etc. The hair is black, frizzly and mop-like, but the beard is scanty or absent; the skin is deep chocolate-brown. There is a wide range in stature, and the skull is also variable, extremely long or, in areas of mixture, short. In temperament the Papuan is excitable and imaginative; he is not unintelligent. Although he reckons as an Oceanic negro, it must be remembered that his nose is large, straight, and generally aquiline, but blunt and with wide nostrils; it therefore departs considerably from the type of negro nose found in Africa.

Papuanian. General term for Oceanic negroes, including both Papuan and Melanesian, together with negritos and Tasmanians.

Papuo-Melanesian. Name given to the mixed peoples of the eastern peninsula of New Guinea and the islands beyond, who have been influenced by a relatively late Melanesian backwash. They are smaller and lighter-coloured than the true Papuan. The head is not so high, but brow ridges are more prominent, while the forehead is usually rounded and not retreating. Skin colour varies from light yellow to dark bronze, and for some obscure reason the lightest shades are always found among the women. The nose is generally smaller than in the Papuan, who has what is often called the Jewish type—long, stout, and arched.

Parsee. Originally a synonym for Persian but now the name of a religious sect, worshippers of the sun.

Pasuma. Sumatran tribe south of the Korinchi. They have, perhaps, been subjected to Javanese influence.

Pawnee. Tribe of Plains Indians speaking a Caddoan tongue who dressed the scalp-lock with grease and fat so that it stood up like a horn, whence their name. Religious rites, including human sacrifice, were observed in connexion with the cultivation of maize, and the morning and evening star were important in their beliefs.

Pepo or Pepowan. Name applied by the Chinese to the uncivilized tribes of the western plains of Formosa.

Permiak. Eastern Finnic tribe in the neighbourhood of Perm. They were originally on the Arctic seaboard, where Samoyed have now replaced them, for King Alfred speaks of Beorma, the Biarmians of the Norsemen. They are now much mixed with Russians.

Pigmies. Alternative spelling of Pygmies (q.v.).

Pisacha. Non-Sanskritic Indo-Aryan languages.

Plains Indians. Group of American tribes, originally dependent largely on the

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bison for food and clothing. Famous as workers in skins, they lacked basketry and pottery. They had their habitat in the plains west of the Mississippi. They took to the horse in historic times. The typical dwelling was the tipi, a tripod of poles covered with birch-bark or bison skin. Canoes were unknown, and they did not fish. The Sun Dance was a famous ceremony.

Plateau Tribes. Indians living in the interior of British Columbia. They make great use of salmon, deer, roots, and berries as food; their winter houses are half underground; highly developed basketry, but no pottery; clothing usually of deerskin, with skin caps for men, basket caps for women. The dog is used as a pack animal, but canoes are of little importance.

Poles. Inhabitants of Poland, speaking a language of the western sub-group of Slavonic languages. It is a matter of dispute what the original Slav type was. The matter is complicated by the fact that by the fifteenth century Poland was occupied by a people as round headed as that of Russia. In the present day there is in Poland a predominance of round heads with a strong element of people with heads of medium length in the north and north-west, where is found also the darker type; difference of stature goes in general with difference in social status, the peasant being short. In the Pinsk marshes is found a type with straight, light yellow, or flaxen hair with blue eyes, square cut face, and nose frequently turned up. This has been regarded as a distinct race by some authorities.

Polynesian. Mixed stock speaking Austro-nesian tongues, often with an underlying Melanesian stratum. It has been supposed that the Proto-Polynesian stock was Indonesian mixed with Proto-Malayan, and, drifting into the western Pacific, it imposed on the Oceanic negroes now known as Melanesians their language and some elements of culture. Later migrations colonised the east Pacific, possibly from Samoa. The typical Polynesian is tall, with a head usually long or medium, black straight or wavy hair, and light brown complexion. They are capable seamen, but the huge canoes of former times are no longer in use. They are on the whole indolent save where, as in the case of the Maori, the climate has favoured a more energetic type. They are dependent in most cases on agriculture. An analysis of their culture shows that more than one stream of migration has gone to make up the population of these scattered islets.

Portuguese. Inhabitants of Portugal who speak, together with the Galego of north-west Spain, a tongue belonging to the Romance sub-group of European languages. In general the population of Portugal is composed of the same elements as that of Spain, but the average skull is considerably longer, as there seem to be no pockets of round heads; the type is, however, by no means uniform, as a negroid skull is found in mountainous areas.

Prakrit. Non-Sanskritic language of the Indo-Aryan group, including Bengali, Hindi, and Hindustani, Punjabi, Gujarati, Marathi, Oriya, Sindhi, etc.

Pre-Dravidian. Name given to certain jungle tribes of India, the Sakai of Malaysia, the main element in the Australian aborigines, the Toala of Celebes, etc. The hair is wavy or curly and usually black, the skin colour dark brown, the skull very long (Vedda) or rather broad (Toala). As a rule these tribes have not advanced to the point of becoming cultivators of the ground.

Pschaws. Georgian people, taller and slenderer than the Grusinian and darkish in complexion, but often with grey or blue eyes. The face is rather sharp, but they are a dignified people, though lively in gesticulation.

Punan. Mild, unwarlike jungle tribe of Borneo, not unlike the Ukit.

Punjabi. Indo-Aryan tongue, spoken by the Sikhs and others.

Pygmies. Negrito of central Africa and the negrito of the Malay Peninsula, New Guinea, etc. It seems certain that these people are of mixed origin, for there is great variation in the physical characters of negritos. The negrito element among the Mafulu of New Guinea is dark sooty brown in complexion, while the Tapiro are at times yellow; the hair of the former is usually brown or black, but sometimes so light that it would not be termed dark in Europe. The negrito group is imperfectly known and scattered among Central African Bantu-speaking tribes; they are of very primitive culture, and depend wholly on hunting, but obtain other products by exchange from surrounding tribes, whose languages they usually speak. They are of very short stature, from 4 ft. 3 in. upwards, and differ from the negro in having a reddish-yellow skin and somewhat hairy body. Their noses are flat, but the skull is mainly of non-negroid type, being distinctly short, though in some groups long heads are in a majority, and it seems probable that there are in reality two pygmy types. It is probable that they are pre-negro, but practically nothing is known of a real pygmy language. They do not appear to be related to the Bushman, and differ from him especially in the strong projection of the lower part of the face.

Quiche. Tribe of the centre of Guatemala. They are rather below middle size, of yellow brown to copper in colour, with round full faces of mild expression. The eyes are black and small, with the outer angle turned upwards; the head is described as slightly conical. They are essentially agricultural.

Quichua. Indian tribe of Bolivia. They were ruled at the time of the discovery of America by the Inca, whose dominion spread over a wide area in Ecuador, Peru, Chile, etc. They are a short thick-set people, with heads of a rather striking shape, due to the custom of deforming them, which is still practised as it was in the days of the Inca. They are sometimes called Charca and are readily distinguished according to some authorities from the Aymara, as their features are less rugged and their character is gentle and more submissive. In Potosi they still dress as they did in the days of the Spanish conquest. They build huts of a distinctive character, grouped by fours, with a wall surrounding

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each group. They are of a rich olive brown, neither coppery nor yellow, heavily built, with broad shoulders and have large lungs, owing to the altitude at which they live. The head is long, compressed at the side with a bulging but somewhat retreating forehead. The face is large, round rather than oval, the nose long and aquiline and the chin short. Their faces are serious and rather sad; they are sociable, obedient, industrious and discreet, not to say secretive, of a hospitable nature and good to their children.

Quitu. Older of the two principal tribes of Ecuador, perhaps of Quichua origin.

Rajput. Tribe or caste of north India which claims to represent the Kshatriya of classical tradition. The pure-blooded Rajput delights in endless genealogies and ranks mankind according to descent; he has an exaggerated idea of the importance of ceremonial purity and a passion for field sports. Although they are supposed to be of one blood, the group seems to include many whose only title is the possession of land. But an infinity of social distinctions limits the choice of a wife; a man may not give his daughter in marriage to a man of a sept that stands lower than his own, and endeavours to marry her above her own position, but a man of a higher sept may take a wife from a lower one; the result of this is a superfluity of women in the higher septs which enormously increases the expense of finding a husband and encourages infanticide. In religion they are Hindus and employ Brahmans for religious and ceremonial purposes.

Romansch. Dialect of the Upper Inn and Upper Rhine, spoken in the Engadine.

Romance Languages. Tongues derived from Latin, including Languedoil (north French), Languedoc-Catalan (south French and eastern Spanish), Spanish, Portuguese-Galego, Italian, Romansch-Ladino and Rumanian.

Ronga. Tribe of south-east Africa, sometimes called Tonga.

Ruanda or Waruanda. One of the four privileged classes of the Batussi, not to be confused with the Warundi.

Rumanian. Inhabitants of Rumania, who speak a language of the Romance sub-group of Italo-Celtic tongues and claim descent from the Roman colonists of Dacia. If that account of their origin is the true one they have been subject to great vicissitudes, for the Goths and Mongolo-Turki peoples no less than the Slavs swept clean the area now occupied by Rumanian-speaking peoples, who must have been driven southwards and then at the break-up of the Eastern Empire forced northwards again to their former seat. The language has a somewhat composite character. Moreover, they seem to have been at the outset nomadic in their tendencies—a strange life for the descendants of Roman colonists. At present, therefore, their early history is shrouded in mystery. There is little information as to the physical characteristics of this people either for early or later times; they seem to be of the Alpine type in Moldavia, but this feature diminishes in the mountainous area of Transylvania and in Wallachia.

Rumanian. Language of the Rumanians and of the Armani (Aramani, i.e., Romans)

of Macedonia, who are nicknamed Tsintsars and Kutz-Vlachs. It is fundamentally Neo-Latin, but embodies Albanian and Slav elements.

Russians. The great mass of the population of Russia, with the exception of the Finno-Ugrian peoples. The Russian language belongs to the Slavonic group of Aryan speech. Russians fall into three main groups, all of which are of the Alpine type: Great Russians in the north, east, and centre; Little Russians, also called Ukrainians or Ruthenians, in the south; and White Russians in the west. The name Ruthenian is chiefly applied to the Slav of Galicia and the Bukovina, of whom the names Gorales, Huzules, etc., are also used. It seems likely that in the north of Russia, at any rate, the Lapp preceded the Finn and the Finn came before the Slav, whose expansion can be dated to the period between the sixth and twelfth centuries.

The people of Russia were, a thousand years ago, in the main dolichocephalic or long headed; in a few centuries there was a complete transformation and round heads were everywhere in a large majority; yet no one can say how this revolutionary change came about. It is even a matter of dispute whether the original Slavic type was long or round headed. For two hundred years the Tartar held the land in subjection; and the Tartar is of Mongoloid type, round headed; perhaps he may have had something to do with the change; but, unfortunately for this guess, the Mongoloid type hardly appears at all in the north and central Slavs. The Tartar theory may, however, hold good for the Ukraine, for in Kiev the round-headed type, some time after the sixth century, changed from the Alpine type to the Mongoloid type plus another constant element.

At the present day in Russia the people are mostly round headed; but in the Volga-Don area the head is of a middle type; this seems to point to Finnic influence, by intermarriage with Cheremiss, Mordvin, etc. A second similar area is that of the White Russians and most of Poland. Light eyes, especially towards the Baltic, are more numerous than dark; dark hair, on the other hand, is more frequent and darkness increases towards the south.

Ruthenes or Ruthenians. Slav people identical with the Ukrainians or Little Russians.

Sailau. Ruling class of the Lushai, whose name was at first used as that of the whole people.

Sakai or Senoi. Jungle people of the Malay Peninsula, assigned to the Pre-Dravidian stock. They stand about 5 ft. and have wavy hair, black with a reddish tinge, a broadish face and head, and a low, broad nose. They are largely nomadic and practise only a very primitive kind of agriculture, with the digging stick as their usual implement. As a refuge from wild beasts they sometimes build their huts in trees, but they also make square huts on the ground. As clothing they had formerly a garment of bark cloth, and, like the Semang, they make fringed girdles of a black thread-like fungus. They use the blow-gun, but

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have no canoes. Much of their food consists of jungle products. They appear to have only family property.

Sakalava. Tribe of western Madagascar. The name is taken from a small tribe of conquerors that lived on the River Sakalava. The Sakalava of to-day are made up of a number of different tribes and are regarded as falling into only two sub-tribes. They are dark-skinned, with long, frizzly hair, live on the plains in a relatively warm climate, and are more dependent on manioc than on rice.

Salish. Tribe of Plateau Indians in British Columbia. They are often known as Flatheads because, unlike surrounding peoples, they left their heads flat on top. War, slavery and the potlatch (a ceremonial distribution of gifts) were regular institutions among them.

Samaritans. Predominantly long-headed people of Samaria. They are tall of stature and show a large proportion of "Semitic" noses. In the hinterland of Palestine is found a strongly round-headed type, from which it is clear that they are of mixed origin.

Samoyed. Neo-Siberian tribe of the Arctic regions on both sides of the Urals. They and the Lapps, who are akin to them, are the only true nomads to be found in Europe. They are a sociable and laughter-loving people, of short stature and Mongoloid appearance. A Ugrian people, their name is a compound of *suoma*, a word of doubtful meaning, which enters into the name of the Finns (*Suomalaiset*). Their centre of origin was on the head waters of the Yenisei, whence they drifted northwards to the Arctic Ocean, and then westwards into Russia. They are a pastoral people with herds of domesticated reindeer on whose milk and flesh they live.

Santali. Dialect of Kherwali, one of the Munda languages which form part of the Austric family and are remotely allied to Mon-Khmer, Polynesian, etc., and still more remotely to the Indo-Chinese languages.

Sara. Important tribe near the Shari in the French Congo territory. They have receding foreheads, long, rather pointed noses and small eyes. They are a timid people who were much raided by Baghirmi, but are good and industrious farmers, men and women working together in the fields. They are called Kurdi by the Baghirmi.

Sarcee or Sarsi. American-Indian tribe of the Athapascan stock whose name is said to be derived from Siksika "sa arsi," not good. They were associated with this tribe at a remote period and their culture has been modified accordingly.

Sarts. Mixed people of Turkistan. In them are combined Iranian and Turkic elements, namely, the Tajiks and the Uzbeks; in physical type they resemble the former. They are successful cultivators of the earth, but their main occupation is commerce. They are Sunnite Mahomedans, and keep their women more strictly secluded than any other Turkic tribe. Their educational standard is not very high, and their idea of the world is that it is a plain surrounded by mountains. The name Sart is sometimes applied to the settled Kirghiz. The Sarts of Kulja are known as Taranchi.

Sasak. Aboriginal inhabitants of Lombok, Sunda Islands, which they call Sasak. They are Mahomedans, and quite distinct from the Hindu Balinese who conquered them early in the nineteenth century.

Scots or Scotch. In a general sense, the inhabitants of Scotland, almost Scandinavian in the far north, the Gaelic-speaking but probably pre-Celtic Highlander in the centre, and the Lowland Scot, probably Teutonic in the main. The prehistoric Picts of Galloway were overrun by a people known as Scots, who arrived from Ireland in historic times and established the Gaelic realm of Argyll. Other Picts, possibly different from those of Galloway, as they were red-haired, inhabited Buchan and the country to the south. A portion of the British kingdom of Strathclyde and of the Angle realm of Bernicia passed into the power of Scotland in the time of William Rufus; but it is by no means clear how the mass of the population was made up at that time. The English language spread gradually into Strathclyde and northward as far as Buchan.

Scythian. Supposed element in the population of India. It has been suggested that they were "Turanians," Iranians, Slavs, Germans, Mongols, etc.; the name seems to indicate a political unit of very mixed origin.

Scytho-Dravidian. Group of western India, including the Maratha Brahmans, Kunbi, and Coorgs. They are of medium stature, fair complexion, and broad head. It has been objected that the name of the group is ill-chosen, as there is insufficient evidence of Scythian immigration; moreover, the name Scythian does not bear a strictly defined meaning.

Sea Dyak or Iban. Proto-Malay people, originally resident in Sarawak, whence they have spread inland. As the Malays proper must have reached Borneo some five centuries ago, it seems that the Iban migration is earlier than this. They are short and have broader heads than other tribes, and their darker complexion contrasts with the cinnamon shade of the inland tribes, with whom they share their typical long black, slightly wavy hair. They prefer low land, and grow swamp rice, but also cultivate maize, sugarcane, etc. They are essentially agricultural, but as a former coast people devoted to raiding; they are warlike and addicted to head-hunting, and the Malay pirates gained their assistance by assigning to them as their share of the booty the heads of the slain.

Selung. Sea gypsies of Mergui, on the south coast of Burma, also called Mawken. Their language is supposed to be an archaic type of Indonesian. They spend their whole life upon the sea, living in dug-outs from 18 ft. to 30 ft. long, with a freeboard of 2 ft. or 3 ft. only. They live largely on fish, but exchange some of their produce for rice. During the heavy rains they go ashore and camp in temporary huts, but seldom stay more than a week in one spot.

Semang. Negrito people of the Malay Peninsula, also known as Pangan, Uday, Mandi, etc. The hair is short, black, and woolly, and the skin colour dark chocolate brown approximating to a glossy black, at times with a

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reddish tinge. They seem to stand about 5 ft. high. The nose is short and flattened, remarkable for its great breadth, which is indeed greater than the length in some cases. The lips are thick and the cheek-bones are broad. They are a nomadic people, living by collecting wild fruits and by hunting; very often they remain no more than three days in a place, but a few have taken to agriculture. They have no canoes, but drift down stream on rafts in case of need. Their faculties are developed mainly in the direction of the search for food and escape from their enemies; if they are hard pressed they will, it is said, stretch rattan ropes from branch to branch and pass over them when the distance is too great for a leap.

Semi-Bantu. Section of Sudanic languages which come near to Bantu in respect of syntax, but differ from it in the roots with which its vocabulary is connected. It uses either prefixes or suffixes, where Bantu uses prefixes alone. It includes the following groups: Coast and Senegal, Volta, Togoland, and Nigerian, and the Adamaua group of pre-Semi-Bantu also belongs to it. The Semi-Bantu languages stretch in a broad band, generally speaking, between the West Sudanic and the Central zones.

Semite. Term that is to-day almost synonymous with Arab, but is commonly applied to the Jews, who are, however, a mixed people. The typical Semite has a long head and a narrow, straight nose, with jet-black hair and regular features. From their original home in south-west Asia they have wandered both eastwards and westwards, especially into north Africa, where they found a kindred people, the Hamite.

Seneca. North American tribe whose name means "place of the stone," an anglicised atom from the Dutch of the Mohegan form of the Iroquois name, Oneida. The Iroquois tribes were second to none in statesmanship and military organization; cruel in war they burnt alive the women and infant prisoners; they were, however, normally kind and affectionate, full of sympathy for kinsmen in distress; their wars were primarily to secure their independence, and the Iroquois league was formed to prevent shedding of kindred blood and to promote peace. They were sedentary and agricultural, but built strong wooden castles of logs for defence.

Senufo. Important group of tribes, also known as Siena, south-west of the Volta group in the hinterland of Ivory Coast.

Serbs. South Slavonic people which crossed the Danube from the Carpathian lands some twelve hundred years ago. Included were also some Sorb (Wend) tribes from the Elbe, and on the Lower Danube were the Severenses or seven nations, also Slavs, so that the whole of the area from the Danube to the Mediterranean—some parts of Albania and districts near Constantinople excepted—became Slavonic. The Serbs are allied to the Croats.

Seri. American Indian tribe of the Californian coast, whose own name for themselves is Kun-kaak, or Knike. They are of splendid physique, the men standing about 6 ft. on an average, and the women 5 ft. 9 in. In colour they are bronze-black, and the hair jet-black

and long, growing tawny towards the tips. They are habitual rovers of incredible fleetness, outstripping a horseman, even when they are laden with looted meat, and are accustomed to chase birds on the wing. They have practically no tools, preferring teeth and nails. They are even more hostile to other Indians than to white men.

Shan. Southern Mongol people of Burma, China, etc. They speak a Siamese-Chinese language of the Tai group; Tai is, in fact, the Shan name for themselves, and means "noble," or "free." They first appear in history in Yunnan, south-west China, and two thousand years ago they began to enter Burma in small numbers; some five hundred years later they peopled the Shan States, to be forced westwards in the thirteenth century by the Mongols. They are generally of finer physique than either the Chinese or the Siamese, and lighter in colour than the latter. The head is finer than that of the Chinese, with horizontal, dark eyes and straight nose, with an expression recalling rather a Caucasian than a Mongolic people. They have everywhere kept their language comparatively unchanged; it contains less than 2,000 monosyllabic words, but each such word is modified by musical tones in such a way that the vocabulary is multiplied by five. They have four different kinds of writing, due to remote Hindu influence by Brahman and Buddhist missionaries, and this, too, has contributed to preserve their language from change. It is possible that there is a considerable Shan element both in the Chinese people and in the language. They are usually fairer than the Siamese and Burmese, and rather taller; the nose is small, rather than flat. In character they are mild and good-humoured, very abstemious as regards both alcohol and tobacco. Like the Burmese, they tattoo, and probably borrowed the custom from their neighbours. They are generous and hospitable, and if a house door is open, visitors may enter without being considered rude. They are often great gamblers, and will play for houses and children, or even the girl they are to marry; but it does not follow that she has to marry the other man if she is lost to her original owner.

Shawia. Berber tribe of the Aures highlands. These "Pastors" form numerous sub-tribes, all of which are said to claim Roman descent, and some still call themselves Rumaniya. A few Latin words like *kerrush* (*quercus*) still survive in their language. They belong to the Berber sub-group known as Djerba, characterised by short stature and roundish head.

Shawnee. Algonquian tribe that seems to have wandered far but was probably resident near the Ohio in the sixteenth century.

Shilh. Berber people of Morocco, who include the Rifi or Riff.

Shilluk. Tall, very long-headed negroid people. They live on the west bank of the Nile from Kaka, in the north, to Lake No in the south, and also on the east bank and the Sobat. They have, as a rule, coarse features and broad noses, but in the families of chiefs it is possible to find men with shapely features and thin lips, who may represent a

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conquering Hamitic stock. The Hamitic element in the Shilluk is at a maximum compared with the other Nilotes. Their territory is entirely grass land, and they are a cattle people who often do not grow enough dura to provide for their dense population. Their kings, who were regarded as divine, were killed as soon as they began to show signs of old age or ill health. They are allied to the Acholi or Gang and to the Lango of Uganda; it seems likely that their cradle land lay to the south of their present habitat. They call themselves Chol, which seems to mean "black." The average height of the men is 5 ft. 10 in., and they have a curious habit of standing on one leg with the sole of the other foot on the knee; they are lean, rather narrow-shouldered, and excellent runners. The nose is usually flat; they remove the lower teeth. They are a proud people, who feel dislike and even contempt for foreigners, but they are also frank and open-minded, brave in war, by no means idle, with plenty of intelligence.

Shilluk Group. Number of Nilotic tribes speaking languages allied to Shilluk, such as Anywak, Jur, Beri, Gang, or Acholi, Nyifwa, Lango, Alur, and Chopi.

Shoshone. Tribe of American Plateau Indians. Originally hunters, who did not cultivate the soil, they are allied to the Comanche. Some of this tribe hunted the buffalo, but others depended on fish, roots, and seeds. They formerly occupied Wyoming.

Shuwa. Pastoral people of Arab origin settled to the south-west of Lake Chad. The name is probably from an Abyssinian word sha or shoa, meaning pastoral. They are known to have been in Wadai five hundred years ago, and four sections reached Bornu a hundred years later, but these intermarried with the natives and are now merged with them. The present Shuwa arrived not much more than a hundred years ago. They are slight in figure, of fair complexion and warlike disposition, but intermingled with them are many of more negroid appearance, probably the descendants of slaves, who are born free.

Siak. Malayan tribe of Sumatra.

Siamese. Tai people of Indo-China, who received their culture from India through the Khmers of Cambodia. They are a good deal mixed with neighbouring peoples, but have a distinct type of their own, with narrow foreheads but broad faces and thick lips; the hair is black and coarse, but not thick. They are reputed to be gentle and charitable, of a happy, timid, thoughtless, and rather childish disposition; they are uneducated, judged by Western standards, and their daily life is full of irrational rites and beliefs grafted upon the Buddhism in which they profess to believe. They have a great horror of shouting and quarrelling.

Siamese-Chinese Languages. Stock of Tibeto-Burman.

Siberian Tartars. Mass of Turanian-Turkic peoples of different origins. Most of them call themselves Tuba, as do the northern Uriankhai, but the term is a vague one. The Russians give the name Chern or Black

Forest Tartars to the people who call themselves Iish Kysi, who are also termed Altaians. They are sedentary in any neighbourhood where they can practise agriculture; their religion is Shamanism.

Siberian Turks. Two groups of Turanian peoples, the Yakut in the east and a conglomerate known as Siberian Tartars north of the Sayan mountains.

Sihanaka. Tribe of the west of Madagascar. They were conquered by the Hova in the last century, when idols were introduced by the invaders. Living in country which is largely marsh, they are fishers and cattle-keepers, and reputed to be lazy; some of them in the rains, when the water rose inside the house, would build a raft inside which rose with them as the flood increased.

Sikh. Indian Plains caste, with a religion allied to Hinduism, which has its centre at Amritsar. They are usually Jats, an agricultural folk of fine physique, resolute, obedient, and self-respecting. The Sikhs provide some of the finest native soldiers in India, the profession of arms being hereditary with them, and they are lovers of games and athletics.

Sindhi. Language of the Punjab, allied to Lahnda. It belongs to the north-west branch of the Indo-Aryan languages.

Sinhalese. Natives of Ceylon other than Veddas. They began to come from the mainland in the sixth century B.C.

Siwash. Indian tribe of Vancouver I.

Slavonic Languages. One of the chief groups of Aryan tongues. It comprises three sections; eastern, including Great Russian, Little Russian (Ukrainian or Ruthenian), and White Russian; western, with Polabian, Wend, Czech (Bohemian), and Polish; southern, with Serb, Slovene, and Bulgarian.

Slovaks. Western Slav people. They formerly formed part of the Austrian Empire, but are now an element of Czechoslovakia.

Slovenes. Yugo-Slav people of Carniola, north of the Croats. The name is perhaps derived from slovo, speech, meaning the people who understand each other.

Sobo. Group of Edo tribes formerly subject to Benin. They live in the creek system of the Niger delta, but usually away from the immediate neighbourhood of the water, which is occupied by Shekri or Jekri, a tribe allied to the Yoruba.

Somali. Name given to an Hamitic tribe of the eastern horn of Africa, said to be derived from the words: so mal, fetch milk. They themselves distinguish two peoples in their land, the Asha or true Somali, with two great divisions, both claiming descent from certain noble Arab families, and the Hawiya, who are reckoned as pagans, but this distinction is religious, not racial. Some of the groups are said to be Semitic in type, though it is not clear what is meant; the type is very variable owing to Arab and negro blood. The hair is ringlety and not so thick as that of the Abyssinian and Galla; it is at times quite straight; the forehead is rounded and prominent, the nose straight as a rule, the head fairly long. Intellectually and morally, they stand lower than the Galla, owing to the greater influence of Arabs and Abyssinians.

Sorb. Alternative term for Wend (q.v.).

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South-western Tribes. Group of American Indian tribes characterised by dependence on agriculture, the use of masonry, the loom, pottery, etc. They domesticated the turkey, use a grinding-stone instead of a mortar, and men, not women, cultivate the ground and weave cloth. Their pottery is decorated in colour.

Soyot. Turko-Tartar people of the Sayan-Altai border country, probably no more than a sub-tribe of the Uriankhai.

Spaniards. Inhabitants of Spain, who, as a rule, speak Spanish but use Galego, a form of Portuguese in Galicia, and Catalan, allied to Provençal or southern French, in Valencia and Catalonia, while the non-Aryan Basque is spoken in the western Pyrenees. We know but little of the earlier population of the peninsula. In the Neolithic period the skull was everywhere predominantly long. In the Early Bronze Age the population of Granada was very mixed in type. It is probable that a long skulled type had reached southern Spain from Africa. In the early metal ages there came by sea to Huelva and other mines people of an Alpine type, lured by the mineral wealth; others came in from France at the end of the fourth century B.C., when Celtic speech seems to have been introduced; their union with the earlier Iberians originated the so-called Celtiberians. Before this time the Carthaginians had settlements, Cadiz being one of the chief, but it does not follow that they affected the racial type.

It is uncertain how far the Roman domination brought about any change, but when, in the fifth century, the flood of invasion from central Europe swept over the peninsula, the Nordic types included under the names Vandals, Goths, Suevi, etc., cannot have left the type unchanged, at any rate in the north and north-west. In the south the eighth century saw the coming of Berbers and related peoples from north Africa, who added other long-headed types. At the present day the Spaniard is, in the main, long headed, except in Huelva on the Gulf of Cadiz and in Cantabria from Corunna eastwards. The Spaniard is prevailingly and strongly brunette in complexion but fairer types occur also, especially in the north-west.

Stoney Indians. Same as Assiniboin.

Subuano or Subano. Indonesian tribe of the Philippines (Mindanao).

Sudanic Languages. Tongues of negro Africa other than Bantu. They fall into two main divisions: Semi-Bantu, which classifies its nouns by means of prefixes or suffixes according to no rule clearly defined at the present time, but which must have been originally connected with the meaning, one class being assigned to human beings, another to liquids, etc. The second group, held together by community in word roots, has no well-defined type of syntax; its members are often far nearer Hamitic forms of speech than to other Sudanic languages; in its most extreme form the Sudanic language is isolating and almost monosyllabic.

Suk. People of eastern Africa allied to the Nandi and Turkana, but of composite origin with at least two different elements. The name is said to be a Masai word; they call

themselves Pokwut. They fall into two sections, pastoral and agricultural, the former in the Kerio valley, the latter on the Elgeyo escarpment. They have been much influenced by the Nandi. Unlike the Turkana they do not seem to be very fertile, and children are often sickly. They are unintelligent, but honest, vain and exceptionally generous. The men wear no clothing at all and the women very little. In addition to the Hamitic element, they seem to have, like the Akamba, a short-headed type, which must represent the remnants of a pygmy stock.

Sundanese. Inhabitants of West Java, of much the same type as the Javanese proper, but slightly shorter.

Swahili. Bantu-speaking people of east Africa in the neighbourhood of Zanzibar, whose tongue has become the commercial language of much of east Africa. The word properly means "coast people," and connotes descendants of Arab settlers by native women of various tribes, chiefly Bantu. There is no uniform Swahili type; complexion and features vary indefinitely, even in one and the same family, one having woolly hair, another silky, straight hair. The Bantu groundwork of the language seems to have been Pokomo, but Arabic has largely contributed to its vocabulary; both sounds and grammar are much simplified compared with ordinary Bantu tongues.

Swanetians. One of the smaller Georgian peoples, whose history goes back thousands of years. There seem to be two types, one blond and light-eyed with a longish face, the other darker with a broader face. They differ from other Georgians in build and character, being less good-looking and appearing rude and sly.

Swazi or Waswazi. Section of the south-eastern Bantu-speaking peoples, closely related to the Zulu. They are often termed Kafirs, or Kafirs, from an Arabic word meaning "unbeliever."

Swedes. Inhabitant of Sweden, speaking a tongue of the Scandinavian section of Teutonic languages. From early Swedish graves we get both long and short skulls, the latter of Alpine type, but the long skulls are some of the Mediterranean type, some, on the other hand, lower in proportion to the height, these being the two elements from which the Nordic race has apparently been compounded. In Neolithic times we find relatively large numbers of Alpine and Mediterranean folk who are, curiously enough, less conspicuous in the Danish islands; it has been suggested that they came to Sweden by sea from the British Isles. With the coming of the Iron Age these types are displaced by a long-headed people with broad noses, which were at an earlier period prominent in Mecklenburg. As in the case of Denmark we have little information on which to go for the next two thousand years. In our own day the area north and west of Stockholm is one of the great reservoirs of the fair, long-headed, tall Nordic type; in southern Sweden long headed and round headed folk are about equal in numbers, and a darker complexion and hair usually goes with the shorter head. In the north of Sweden there

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is a strong Lapp element which no doubt goes back to very early times.

Swiss. Inhabitants of Switzerland, who speak as their mother tongue either German, French, Italian, or Romansch. They are short in stature and usually dark, but there are blonds in the open country between the Jura and the Alps. They are probably everywhere round headed, as they were from the twelfth to the seventeenth centuries.

Tagal. Tall, strong tribe of Borneo of predominantly Indonesian type.

Tagalog. Philippine tribe of the neighbourhood of Manila.

Tagbanua. Tribe of the Calamianes Islands in the Philippines. They are short, with abnormally long legs, black, frizzly or wavy hair, and short, flat nose. They are a docile and timid people, but excellent workers.

Tai or Thai. Large group of tribes of south China and Indo-China, who speak Siamese-Chinese languages. If we except a few unclassified remnants of tribes, and perhaps the Lolo, they seem to be the earliest traceable inhabitants, and began to move down from the Yang-Tse valley four thousand years ago. The largest tribe is known as Tho; they are of moderate height, with about 5 ft. 7 in. as a maximum; their hair is long and coarse, black to rusty in colour, the skin yellow, more or less deeply bronzed according to exposure. Their eyes are somewhat Mongoloid, but in the projection of the jaw and lower part of the face they present a feature incompatible with pure Mongoloid descent and suggestive of negrito influence. In youth the Tho is quick to learn, but in later life he becomes sluggish and lazy, a result due in part to the use of a special kind of tobacco. They live in pile huts.

Tajik. Tall, round-headed people of the east of Persia. They are mainly sedentary and agricultural, and divided into hill and lowland groups; the former are called Persivan ("of Persian speech") or Dikhan ("peasants"), while the latter are a Persianised people who originally spoke Galchic. The Tajik are probably the Dadicae of Herodotus; it is possible that they are mentioned by Ptolemy. They are tall and brown or white, with ruddy cheeks, black or chestnut hair, fair eyes, long, well-shaped nose, and oval face.

Talamanca. Tribe of Costa Rica, speaking a Chibcha tongue.

Tamil. Language of the Dravidian family, spoken in the south of India and the north of Ceylon. Some Tamil-speaking castes appear to be long headed like the Palli, Parayan, and Vellalla, while in others the round-headed type almost predominates. It is the oldest, richest, and most highly-organized of Dravidian tongues; the literary form is called Shen (perfect) and the colloquial Kodum (rude). Both Tamil and Dravidian are corruptions of Dranida.

Tanala. Madagascar tribe of negroid type who live in dense forests, whence their name. Arab origin has been attributed to their chiefs, but they do not differ in physical type from their subjects.

Tangut. Peoples of south-west China of several different types, some Mongoloid, some non-Mongoloid.

Tapiro. Negrito people of New Guinea, living at the source of the Mimika river. They are lighter in skin colour than the surrounding Papuans, some being almost yellow, and thus differ widely from other negrito peoples. In stature they range from 5 ft. to 5 ft. 4 in., and the skull is very variable in shape, a sign, as a rule, of mixed blood; the nose, too, is very variable in its proportions. Their pile dwellings are copied from those of their neighbours.

Tarahumare. Tribe of Mexico who live in the mountainous area of the north. They are of a light chocolate brown colour, and powerfully built.

Taranchi or Ili - Tartars. Turkic people who migrated to Russian Turkistan when Kulja passed under Chinese rule. They are close kinsmen of the Sarts, but give their women more freedom and are chiefly agricultural in pursuits. They are among the least Turkic of all Iranian Turks, and are now strongly Persianised. They are probably descendants of the old Uigur of eastern Turkistan and overlaid an originally Caucasian population with a culture of Perso-Hellenic type.

Tarasco. Tribe of Mechoacan, Mexico, who call themselves Purepecha. They are a brave and upright people in their natural state, but easily offended and unmanageable in their fury. With strangers they are reserved and suspicious, but kind and hospitable to each other. The women delight in ornaments of all sorts; they carry a child slung between their shoulders. The Tarascans make lacquer at Uruapan by cutting out the wood in the required shape and laying the lacquer on with the finger.

Tartar or Tatar. Term originally applied to a central Asiatic people now extinct. It has been transferred to the Western people known as Turks, and is applied collectively to the Turkish tribes intermixed with Mongols who have perhaps a strain of the old Tartar blood in them.

Tartar Languages. Group of Turko-Tartar, including Kirghiz, Bashkir, Nogai, Kuman, Karachai, Kara-Kalpak, Meshcherak, and Siberian.

Tasmanian. Extinct natives of Tasmania, related in certain directions to the negrito but not of pygmy stature. Half-breed descendants of the Tasmanians survived the last pure bred native, who died in 1877, and preserve to our own day in their descendants at times an almost pure type of this isolated and primitive people.

Tavastians. Western Finns, who call themselves Hemelaiset (lake people). They have rather broad, heavy frames, small and oblique blue or grey eyes, towy hair, and white complexions, without the ruddiness of the Germanic peoples. In temperament they are honest, but somewhat vindictive and sluggish.

Teda. Negroid people of the Sahara, north of Lake Chad in the Tibesti Range. They are practically the same as the Tibu and are related to the Kanuri, speaking a language of the same group. They are the Garamantes of classical authors. Mixed with the large negro factor is a short-headed element which may represent an earlier pygmy

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element. Though they are very black, they are non-negroid in respect of hair character, which is wavy or curly; their noses also are aquiline, and the lower part of the face does not project.

Tehuana. Zapotec tribe of Mexico, dwelling in Tehuantepec.

Tehuelche. Natives of Patagonia, renowned for their great stature, ranging from 5 ft. 8 in. to 6 ft. They subsist mainly on the flesh of the guanaco, but also eat horse flesh; they cultivate no vegetables. Their dwellings are leather or brushwood, and their characteristic weapons are lasso and bolas. The dead were buried in a sitting posture.

Telugu. Language of south India. It is spoken in the main by Dravidians under middle height with very dark skins and wavy or curly hair. Some appear to be long headed, but there are others with a strong, short-headed element.

Temne. Negro people of Sierra Leone. They speak a language of the coast group which has many words resembling those of Bantu languages geographically remote. They are a fairly tall people, lighter in colour than the Mendi and allied to the Landuman and Baga. They were one of the first tribes with whom Europeans came in contact and a detailed account of their religion has come down to us from the beginning of the sixteenth century. They live mainly on rice; their villages are exceedingly small, five hundred being a population of unusual size.

Tenggerese. Mountain people of east Java who differ from the Javanese in having long heads and broad noses, with wavy or even curly hair. They are perhaps descended, at least in part, from south Indian immigrants of the seventh and later centuries.

Thonga. Bantu-speaking people of Portuguese East Africa, on the Limpopo river; they are also called Gwamba.

Tibetan. A feature of the social organization of Tibet is polyandry; a woman is taken to wife by the eldest brother of a family, but he shares her with a number of other men who may be but are not necessarily brothers. This seems to be a result of the struggle for existence, making it necessary to limit the increase of population; it must, however, be remembered that the poor pastoral nomads of the northern steppes practise monogamy. The essential element in Tibetan religion is subjection to the priest or lama; lamaism has been imposed upon a form of Buddhism, and Buddhism itself is only a veneer upon more primitive pagan creeds. Tibetan worship is a mechanical system with the prayer-wheel as its main characteristic, the object of which is to baffle the evil spirits that belay man on every side. The Tibetan had been described as knavish, treacherous and subservient or tyrannous according to circumstances; but other observers display him as kind-hearted, affectionate and law-abiding. See Bhotia, Balti, Horsok, etc.

Tibeto-Burman Languages. Sub-family with three branches — Tibeto-Himalayan, Assamese-Burmese and Assamese-Chinese.

Tibeto-Himalayan Languages. Stock of Tibeto-Burman. It includes Tibetan, Himalayan, north Assam, Bodo, Naga, Kuki-

Chin, Meithei, and Kachin, through which a double line of relationship between Tibetan and Burmese can be traced.

Tiki-Tike. Pygmy tribe of the Upper Ituri, between the Congo and the Nile, the name being probably identical with that of the Atyo, usually known as Ba-Teke. They are nomadic and obtain from the Mangbettu or Momvu fruits, weapons and bark cloth in exchange for game. They live in the shelter of rocks.

Tinguian or Itneg. Pagan mountain tribe of north Luzon. They are head-hunters and cultivate rice.

Tlinkit. (1) American-Indian tribe of the west coast of Alaska. They are a tall, round-headed people of a pale-brown or yellowish colour, and, like the Haida, famous for the totem posts erected in front of their huts. (2) Group of tribes, also known as Kalosh or Kolush, on the islands and coast of north-west America. They depend largely on the sea for subsistence, but are also hunters. They are skilled in canoe building, in the working of stone, and in the making of blankets, etc.

Toba. Tribe of Bolivia, between the Pilcomayo and the Bermejo. They are tall and a little darker than the Chiriguano. They depend entirely on hunting and fishing.

Toda. Small tribe of the Nilgiri Hills. They speak a Dravidian language, and are of rather more than medium height, well proportioned and stalwart, with a narrow nose, regular features and an extraordinary amount of hair. The women are somewhat lighter in colour than the men, and are said to be of a warm copper hue. In the case of the great majority the skull is long or very long. The most important element in their life is the buffalo, which is tended by men; women are excluded from the dairy and even from the paths assigned for certain purposes such as the approach to the dairy for the man who goes to feed or milk the buffaloes. A woman has more than one husband, and they are often brothers; the one who performs a certain ceremony with a bow and arrow about two months before the child is born becomes the father for all legal and social purposes, of that child. In olden days it was the custom of the Toda tribe to kill female children, and it is to this that their marriage custom is no doubt due.

Tomak. Bulgarians who have embraced Mahomedanism.

Tomutes. Turkish people in the neighbourhood of Khiva.

Tonga. Bantu-speaking people who live to the west of Lake Nyasa. There is another people of the same name near Inhambane on the coast.

Tongkingese. Peoples of Tong-king fall into two groups, Annamese in the south, and a congeries of tribes in the north, including Tai, Man, Meo, Lolo, and the ancient La-tchi.

Topa. Name given to the Portuguese of Pondicherry.

Toraja. Wild tribe of Celebes. They are of varying complexion, some yellow-brown, others brown-black, and the hair is sometimes wavy; as the nose is broad and flat it is

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possible that there is a Mongoloid element superimposed on an aboriginal strain. They are described as simple, truthful, honourable and hospitable, patient in suffering, and grateful for kindness.

Tsu. Formosan tribe of the south central mountains. They were formerly head-hunters and still preserve the skulls in the communal house known as Khuva, which serves as a sleeping house for the young men. They are of a non-Mongoloid type, with long, straight hair and straight eyes; the lips are thin; they knock out some of their teeth.

Tuareg. Saharan people of Berber stock, known to the Hausa under the name of Asbenawa from the Asben oasis, which they invaded in 1515. Their own name for themselves seems to be Imoshak, and their language is Tamoshak. There is a considerable negroid element in the lower ranks of the population, but the Tuareg, who dominate the western and central Sahara, differ from the northern Berbers chiefly in respect of stature, which is extremely tall; in this they resemble the Nilotes and some of the Chad tribes.

Tugeri or Kaia-Kaia. New Guinea people noted for their head-hunting propensities.

Tukano. Tribe of the Amazon area, who are deadly foes of the Desana. A typical Tukano is round headed, with eyes usually horizontal and a good-humoured expression; the nose is broad with wide nostrils and the hair wavy and sometimes almost curly. Fishing is the chief occupation of the men, and the women cultivate the fields. They have an assembly house in which men and women take their meals, but at different times. In many places animal food is hardly used, but they are great frog eaters. Their language belongs to the Betoja group.

Tungus. Neo-Siberian tribes allied to the Goldi, Manchu, Orochon, etc. They seem variable in type, being shorter and more predominantly round headed in the south; the hair is straight; the eyes are often without the Mongoloid fold. They are probably the same as the Tung-hu, of Chinese annals. The type has been described as essentially Mongolic, with some admixture of Turki characters, but little reliable information is available. They are daring hunters, cheerful even in the deepest misery, of gentle manners, proud and upright, obliging without being servile. They are for the most part Shamanists.

Turanian. Term used linguistically as an equivalent to Ural-Altaic; but also applied in an ethnological sense. The name Turan is Asiatic; Tura is mentioned in the Avesta, the sacred book of the Old Persians, where Tuirya is used of the countries now called Turanian, the people of which were enemies of Airya. Turan is one of the names applied to what is also called Tartary, though it is not known to the Asiatic Turks. Some philologists have spoken of a South Turanian group of languages, meaning thereby Tamulic, Malayic, etc.

Turcomans. Turki peoples of Bokhara, Khiva, and Persia together with a small number in the Caucasus. In religion they are all Mahomedans; linguistically they

belong to the Jagatai division. A large number are still nomadic horse breeders; they are forbidden to marry outside their own people, and, as there are more men than women, there are large numbers of bachelors, in some places they number twenty-seven per cent. of the population. In culture as well as physique they may be reckoned with the Iranians.

Turkana. People of east Africa on the west of Lake Rudolf. They are reputed to be the tallest of the human race. In one district they are said to average 7 ft. in height; the allied Suk do not exceed 6 ft. 6 in. They depend for sustenance upon fish to some extent, but are mainly a pastoral people. They seem to come near the Nilotic negroes in physical type; their language is classified as Niloto-Hamitic. They have a smaller non-negro element than the Masai or even the Baganda.

Turki. People of central Asia. Their stature is above the average, and they have a very round head, elongated oval face, eyes non-Mongoloid but with an external fold in the eyelid; thick lips, somewhat prominent nose. They are essentially nomadic; the Turk who takes to agriculture has been deeply modified by inter-mixture.

Turki or Turko-Tartar Languages. Of these there are three groups: Jagatai, Tatar, Turkish; the two former are more closely related to each other than to the third.

Turkic Tribes. Group including Yakut, Kirghiz, Uzbek, Turcoman, etc. They are of medium stature and yellowish-white complexion, with short high head, elongated oval face, straight and rather prominent nose. Probably they are allied to the Ugrian peoples.

Turkish Language. Speech of the western Turks, consisting of the following groups: Derbent, Azerbaijan, Crimean, Anatolian, and Rumelian, the last two constituting Osmanli.

Turko-Iranian. Group including Baluchi, Brahui, and Afghan, a broad-headed people with abundant hair and fair complexion.

Turko-Tartars (Russia). The following tribes come under this head: Kazan Tartars, Tartars of the Crimea and Taurida, Kirghiz, Nogai of Stavropol near the Caspian, Bashkir of Orenburg. It is possible that the Bashkir were originally a Finnic tribe who were later Tartarised.

Turks. This people may probably be identified with the Tu-kiu, whose name is mentioned in the sixth century; but three thousand years ago the Hiung-nu mentioned by the Chinese as their neighbours on the north-west must have been their ancestors. When the Great Wall of China was built more than two thousand years ago these Hiung-nu had to turn westwards. Soon after this most of the Turkic tribes of central Asia were united under the Hun-nu Empire; it is probable that Hiung-nu and Hun-nu are the same. They were probably the Huns of some centuries later who were on the Volga in A.D. 275, and ravaged Europe in the fifth century; another section advanced on India in the following century. The Hun-nu, who moved westwards, had as their chief element the On-Uigur. The Togus Uigur remained

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in Asia, and were subdued for a time by the Tu-kiu, afterwards assuming the leadership themselves.

Tuscarora (hemp gatherers). Important confederation of Iroquois tribes of North Carolina. The Tuscarora, in New York, are still governed by chiefs, who are, however, no longer responsible to the clan. Like other Iroquois, they traced descent in the female line and had also women chiefs. In olden times they stuck prisoners full of small splinters and set them gradually on fire. They were passionately fond of gaming.

Tush. Georgian people, mainly on the north of the Caucasus.

Twi, Agni-Twi, Tshi or Otyi. Group of tribes of the Gold and Ivory Coasts. They speak allied languages which show some signs of having been taken over by non-negroes. It is probable that they came from the east.

Tynjur. Name of a people of Nubia, and also of a section of Shuwa Arabs southwest of Lake Chad, who are, however, possibly not of Arab descent at all, though they speak Arabic. Tradition says that they came from Tunis, and they say that their forefathers were once rulers of Wadi.

Ukit. Tribe of nomadic hunters in Borneo. They are a slender, pale-skinned people, grouped in small communities, who live on what they can find in the jungle, and barter from friendly settled people iron implements, etc., in return for rubber and camphor.

Uled Nail or Ouled Nail. Aures tribe of Berbers.

Ural-Altaic Languages. Family the existence of which is not universally accepted, including Mongol, Finno-Ugrian, Turkish, Manchu, and Samoyed.

Urdu. Form of Hindi that uses many Persian words and Persian script.

Uriankhai or Uriangut. Turanian Turks near the Sayan mountains. They are sometimes called Soyot, but the northern section call themselves Tuba. They seem to be a mixed people with much Mongol blood, but some authorities have classed them as Samoyed mixed with Turks. They are the most successful reindeer breeders known; some depend on hunting and fishing. They breed horse, yak, and reindeer for draught purposes in a way that suggests a combination of Mongol, Turk, and Tungus.

Uzbegs. Turkic people of Samarkand, Bokhara, etc., allied to the Kipchak of Ferghana. The Uzbegs are the ruling class of their land, occupying the same position as the Osmanli farther west. They seem to take their name from Uzbeg Khan of the Golden Horde of the fourteenth century, and are a mixture of Turkic, Iranian, and Mongol with some predominance of the former element. They are exchanging nomad life for a sedentary one, and their customary law is being replaced by written law. Though they make use of clay and wood houses, their old felt tents are still to be seen, especially in summer. They seem to have much in common with the Kazaks or Kazak-Kirghiz. They are probably peoples who escaped from Turkic rule in the thirteenth century to go back to a nomadic life; this drove them to constant war with the Mongols, who possessed

the steppes before them. There is a proverb, "Where the hoof of the Kataghan's horse arrives, there the dead find no grave cloth and the living no home." The Kataghan are a tribe of Uzbegs.

Vai. Tribe of the Mandingo group on the coast of Liberia and Sierra Leone. They possess their own system of writing, invented in the nineteenth century by a native. They are of the usual Mandingo type, but have a rather larger, short-headed element; in stature they are rather shorter; it is probable that they are mixed with tribes who previously occupied the coast area.

Vedda. Primitive tribe of Ceylon, classed with the pre-Dravidians. They stand about 5 ft. high, and have wavy, sometimes almost curly hair; the skin colour varies enormously from yellowish brown to deep brown-black. The head is long and narrow, and the nose only moderately broad, depressed at the root, and never really flattened. All trace of their original language has been lost. They adopted, in the first place, a primitive form of Sinhalese which, by paraphrases, was transformed into a kind of secret language, and now the archaic words are being replaced by modern Sinhalese. They are divided into wild Vedda, living in caves, village Vedda, and coast Vedda, the two latter having undergone considerable foreign influence. The coast Vedda speak of themselves as Verda. In temperament they are grave but happy, honest and hospitable; their only weapon is the bow and arrow, and the iron-tipped arrow is their only tool. The language is Sinhali, borrowed from their Tamil neighbours, but it is strongly modified; they have only one word to express number, and do their counting with sticks. Hunting, honey, and the cult of the dead are the three most important things for the Vedda, but the wilder sections put their dead in caves and simply abandon them.

Visayan, or Bisayan. Philippine tribe called Pintados by the Spaniards, from their custom of body-painting. They are probably of the prevailing round-headed type.

Vlach, Wallach or Wallachian. People of Wallachia. The word has been derived, without much evidence, from the same root as Wales, Walloon, etc., as applied to Celtic peoples by Slavs and Germans. There are also Vlachs in the population of Czechoslovakia.

Voguls. Ostyak name of a people who call themselves Manzi. They are a Ugrian people, closely related to the Ostyaks, of small stature and longish heads, with long, blond hair and grey or blue eyes, flat noses and round faces. They are a hunting people, melancholy, timid, and indolent in disposition.

Volta Languages. Group of languages of the Semi-Bantu zone, spoken in the northern territories of the Gold Coast and French Niger territory, including Mole or Mossi, Grunshi, Dagomba, etc. They fall into a number of sub-groups, and differ from the major type of Semi-Bantu tongues in using a suffix instead of a prefix in the noun classes.

Vonum. Group of uncivilized tribes in the mountains of central Formosa, where they

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often live at great elevations. They were formerly head-hunters; women carry burdens on their backs with a band over the head. Mongoloid traits are not conspicuous, and it is possible that they are primitive Indonesians.

Votyak. Eastern Finnic tribe which left the Urals about fifteen hundred years ago for their present home between the rivers Kama and Viatka. They are chiefly heathen, and worship Immar, god of heaven, to whom they still offer, it is said, human sacrifices. They are of short stature, with blue or grey eyes, a straight nose, and blond or red hair. They are not robust.

Wa or Vu. People of Burma, some of whom are head-hunters, speaking a Mon-Khmer language. They are short and broad, with bullet heads, square faces, and heavy jaws. The nose is on the whole prominent and very broad in the nostrils; the eyes are round and well opened, and the complexion is dark in the case of the wild Wa. They surround their villages with a rampart 6 ft. or 8 ft. high, with a ditch outside and a tunnel entrance. In character they are brave, energetic, and industrious, especially in cultivating the soil; beans are the staple food.

Wabanaki. North-eastern section of Algonquins, including Passamaquoddy, Penobscot, Abenaki, Micmac, and Delaware or Lenape.

Wadigo. One of the so-called Nyika tribes of the hinterland of Mombasa, related to the Wagirama, etc., and speaking a Bantu language. They are a shortish people, some men not exceeding 5 ft. 2 in., and it is clear from the variation in head shape that there is a distinct pygmy element among them.

Waganda or Baganda. Inhabitants of Uganda. The form Waganda is of Swahili origin. They vary greatly in features and build, some being thoroughly negro in type, others with faces that have been compared to those of Romans; some stand over 6 ft., others barely 5 ft.; the upper classes have silkier hair, but it is black and woolly in all; the complexion varies from copper-colour to jet-black. They have been called the most advanced of Bantu-speaking tribes, are careful of their appearance and of their homes, courteous in manner, and hospitable to guests. Unlike other Bantu-speaking peoples of eastern equatorial Africa, they neither knock out teeth nor mutilate their person in any way; they do not even pierce their ear-lobes. They are divided into a great number of clans, which appear to differ from each other in build or in features, so that it is possible to distinguish at sight members of certain clans, though they have been intermarrying for ages. The Uganda house differs in type from that of any other people of negro Africa, with its lofty roof and vast framework of palm midribs or sticks extending right down to the ground, with openings cut away to serve the purpose of doors in front and back.

Wageia. Bantu-speaking people of the south-east shore of Victoria Nyanza. They are remarkable for their finely developed figures, and appear to have a Nilotic element in their blood. The men go completely naked, but wear large straw hats with great tufts of feathers in them.

Wahabi or Wahhabi. Mahomedan community of Nejd, named after Abd el Wahhab. They have representatives in Mesopotamia, India, and Africa.

Wahehe. Mixed people of Uhehe, East Africa. They are composed of the remnants of tribes conquered in the nineteenth century by the Wahehe proper. Tall, with regular features of non-negroid noses and strikingly light complexion, they are brave and terrible warriors, and take their name from their war-cry, "Hehe, he, he!" Burton saw a tribe whom he calls Wahehe, but they do not appear to be the same.

Wahima. Negroid people of Uganda. Usually tall and long headed, with small hands and feet, they have sometimes almost European features and differ from the average negro tribe in the length of the neck, but their hair is hardly distinguishable from that of the pure negro. They are the aristocracy of Unyoro, the cattle herdsmen of Uganda. The form Bahima is more correct than Wahima, Wa being the Swahili form of the plural prefix.

Walloon. (1) Number of dialects of north French, spoken in the southern part of Belgium; (2) the name of the people who speak Walloon. There is a Walloon element in the population of Kent. The people of the Ardennes plateau are just under medium stature, dark complexioned, and on the whole short headed; the same type, but with a more pronounced shortness of head, is found in some of the coastal provinces of Holland; even in Friesland the same type is found. The earliest remains, of the Old Stone Age, show a long-headed people, who were replaced in the Neolithic period by a short-headed people which does not seem to have been identical with the Alpine stock of central Europe. Belgium thus formed a notable contrast to both France and the British Isles, and it seems likely that this stock explains the head shape of the people of the Ardennes.

Wambutte. Pygmy tribe of the Ituri Forest, Belgian Congo.

Wandorobo or Andorobo. Nomadic people of the Masai country, who have attached themselves to the latter as helots. They speak a dialect of Nandi, but their physical type shows them to be of very mixed descent. They tend towards short stature, and in facial type some seem to resemble Bushmen, whose kinsmen they may be. Their name is Masai, and means "poor." They call themselves Asa.

Wankonde or Nkonde. Bantu-speaking people at the north end of Lake Nyasa, whose name seems to mean "people of the plain." They include the Awakukwe, Awawiwa, and other tribes. They assert themselves to be nearly related to the Wamaraba near the coast. They are very dark and usually tall, but there seems to be a tendency to bowleggedness among them. They lead an easy life, and both men and women are said to be comparatively good-looking. They are cheerful, harmless, and intelligent, but superficial and unreliable. They cannot be called lazy, though they are indisposed to exert themselves for gain.

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Wanyamwezi. Tribe of Uganda made famous by the travels of Livingstone. The name means "children of the moon."

Wapisiana. Savannah-dwelling tribe of Guiana, speaking an Arawak language. They are taller than most tribes, with refined features. They are great traders, and in their canoes they use a peculiar form of paddle with perfectly circular blades.

Wapokomo. Bantu-speaking tribe of the Tana valley in the north-east of British East Africa. They are cultivators of the soil and also hunters and fishermen; they seem to be related to the Wasanye, for both tribes bury their dead in the forest instead of following the usual Bantu custom. They seem to be of mixed origin, and even in the same family children vary in colour from black to "red."

Warramunga. Central Australian tribe living in the Murchison Range. Both men and women are considerably taller than in the Arunta tribe to the south. A feature of their customs is the practice of pulling out the hair on the forehead and upper lip.

Warrau or Warraw. Coast people of Guiana, forming an independent linguistic group; they are short and, though thick set, their muscular development is not great. They lived in the mud and were essentially a dirty people. They practise plurality both of wives and husbands. They were the great canoe builders and formerly lived in pile dwellings and even now, after their removal to higher ground, the old custom is kept up.

Wasania or Wasanye. Tribe of British East Africa. Though possibly not allied to the Pokomo, they have some customs in common with them. They live on the middle Tana and support themselves by hunting and fishing.

Watuta. Name of the Angoni (q.v.).

Waunga. Negro tribe of the swamps south-east of Lake Bangweolo, Central Africa.

Wayao or Yao. Finely built Bantu-speaking tribe of Rhodesia and British Central Africa. Their original home was in the Unango mountains. They are a tall people, with heads that seem round compared with the Anyanja.

Waziba or Baziba. Bantu-speaking people of the west shore of Victoria Nyanza. They are industrious, good humoured, and happy, of remarkably good physique, and simple in their requirements. They wear a curious costume of fibre threads and are also remarkable for their method of burying their chiefs, who are placed standing in a deep narrow pit, with the head peeping above ground. The head is watched by sentries for two months and then pushed down into the earth. Unlike most negro peoples, they care little for music and dancing. In olden days no man was allowed to wear a beard.

Wazir or Waziri. Mahomedan people on the frontier of Afghanistan. Living in wild and inaccessible country and giving continual trouble, they have plenty of cattle, but cultivate only strips of soil along their mountain streams. They are related to the Afriki, and belong to the Pathan group who talk Pushtu.

Welsh. Inhabitants of Wales descended from Welsh-speaking ancestors. In the moorlands we find dark, long-headed people, of

average stature and ruddy complexion. In parts of south Wales is found a powerfully-built stock, with broad heads and faces, square jaws, and dark complexion; another type, dark, bullet headed, and thick-set is found in the Montgomeryshire valleys. Finally, there is a fairer type found in Pembrokeshire, on the borders much taller than the other types, and a darker variety along the cleft from Bala to Towyn. In general, however, there is not so much racial difference between England and Wales as is commonly supposed. The Welsh language does not date back more than some two thousand five hundred years. *See* English.

Wends. Slav people of the Lausitz in Germany. They have been sometimes confused with the Veneti; their name has not been explained, but it has been suggested that they inherited it from the Venedi, who were on the Vistula some time before the Christian era. They are also termed Polabs, from po, by; Labe, Elbe.

Wepsian. Language spoken on Lake Onega, in the government of Olonets and elsewhere. They are called Chuds by the Russians, and further south Chuhars, but these are used of various Finnic peoples. Wepsian is a name taken from the Novgorod people of this language. They leave agriculture to the women and children; some men occupy themselves with fishing, but they are by preference journeymen masons. Their life is exceedingly primitive; the whisk is used in the place of the churn, which is unknown; there are no spinning wheels, and the canoes are dug-outs propelled by a single oar. The word Chud applied by the Slavs to the Finns is said to mean giant as well, and we may perhaps see in them the tall people who in the Norse Eddas are called Jötuns.

Worgaia. Australian tribe of the Central Group, located to the east of the Warramunga.

Wyandot. Synonym for Huron.

Yakut. Turkic tribe of eastern Siberia. They are dependent on the reindeer, but have to supplement this means of subsistence by fishing, etc., as their pasture area is limited.

Yami. Inhabitants of a small island south-east of Formosa. Described as a mixed people with some Malayan elements, they do not stand more than 5 ft. 2 in., and are yellowish-brown in complexion. Some are of Malayan type, others show negrito traits, but the hair is not frizzled. Their boats are said to have a close resemblance to those of the Solomon Islands, and this suggests some strain akin to the people who imposed on the inhabitants of Melanesia the language of Indonesian origin spoken to-day. The head varies from very round to very long.

Yaqui. Important section of the Cahita tribe which dwelt on both banks of the Lower Yaqui, Mexico. They belonged to the Pima family and were allied to the Maya, though the two tribes were not on good terms. They seem to be an industrious people and are employed as farm labourers and sailors; they are good pearl divers; on the other hand, they are given to alcohol, gambling, and stealing. In 1903 they numbered about 20,000; their present numbers are unknown, as in 1906-7 the Mexican government planned

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to deal drastically with the hostile Yaqui and deported thousands of them to Yucatan and Tehuantepec, where a changed environment is likely to have affected the deportees.

Yezidi. Short-headed people of western Kurdistan. Often with straight hair, much hair on the face, a very short high head, swarthy white skin and a narrow, generally aquiline nose, they are allied to the Kurds and are noted for their devil worship and their cult of the peacock.

Yao, Wayao or Ajawa. People of Nyasa who originally lived nearer the coast but were driven away by tribes coming from the north. They are of better physique than their Anyanja neighbours, but vary considerably in height, some being over 6 ft. They have a great reputation as strong carriers. The women wear a ring in the upper lip, a custom borrowed from the Anyanja, who have now given it up.

Yolof, Jolof or Wolof. Sudanic-speaking people of western Africa between the Senegal and the Gambia. They are tall and extremely black, but very good-looking.

Yoruba. Originally the name of a single tribe of an allied group, to all of which the name is now applied; Egba, Jebu, etc., are sub-divisions. They extend from the sea coast to the Middle Niger and differ from surrounding tribes in their tall stature and comparatively slender build. They number about 2,000,000 and are great traders. The Yoruba country is remarkable for its large towns, some of which are said to have nearly 250,000 inhabitants, and for the absence of dialects in the language. They have tribal heirlooms in the shape of bronzes that can be shown to be two thousand five hundred years old. Secret societies play a very important part in their life. They are also known as Nago or Aku.

Yuracare. South American Indian tribe to the south of the Moxos. Their name means "white"; they are of light colour with a yellowish tinge, of tall stature with an average of 5 ft. 6 in., oval faces, and small horizontal eyes.

Zapotec. Mexican tribe which, at the time of the Spanish conquest, occupied the present state of Oaxaca on the Pacific side. They are, as a rule, markedly short headed.

Zulu or Amazulu. Bantu-speaking people of south-east Africa. Arriving in their present location at a comparatively recent date, coming from the north, they developed some marked peculiarities of language. The Zulu were an exceedingly warlike people of splendid physique. At the end of the eighteenth century they were a small tribe, which was united by a famous chief named Tshaka with the Abatetwa, and soon turned into a people organized for war. Tshaka drove the Basuto into their mountain home.

Zuni. Pueblo tribe of the south-west area of North America.

Zyrians. Finnic people of moderate stature, with round heads, straight noses, and blond or chestnut hair. They are of strong and graceful build and have the reputation of being skilful and unscrupulous traders.



FINE ASIATIC WOMANHOOD

As the Caribs shown in page 5326 may be regarded as perhaps the finest type surviving of the old American strain, so the Bugis of the island of Celebes now represent the Malayan stock at its best

Photo, S. P. Lewis

DISTRIBUTION OF RACES

By Professor G. Elliot Smith, F.R.S.

The ethnographic atlas to which this article serves as an introduction has been edited and revised by Professor G. Elliot Smith, F.R.S., with the assistance of Dr. Charles Hose, to enable the reader to see at a glance the disposition and boundaries of the nations and the distribution of the various branches of the human family. As many ethnographic problems still await solution and many races are mingled, the delimitation cannot be absolute; but this atlas and Mr. Northcote W. Thomas's Dictionary of the world's races together form the handiest and most comprehensive conspectus of the peoples of all nations ever compiled.

IT is impossible to represent upon a map the exact geographical distribution of the members of the different human races with even an approximation to accuracy. For there has been racial admixture in every region of the world; and in most regions, especially of Europe, Asia, and America, the mingling of people of different racial origins has been so widespread that, in the case of any individual, only rarely is it possible to state that he belongs wholly to a definite race.

Hence, in the maps that are submitted here, racial boundaries are shown in Africa and some of the outlying areas in Asia and America; whereas in Europe and the greater part of Asia and America the distributions are based mainly on language, and in some cases on more or less arbitrary political subdivisions.

Racial Distribution and Language

Ireland affords an example of the latter. So far as the racial ingredients of its population are concerned, Ireland should not be differentiated from Britain. Then, again, the vast majority of its people use the English language, so that, if chief importance is assigned to the linguistic factor in plotting out the distributions, only certain very limited areas in the west where Erse is spoken should be distinguished from the English-speaking area which forms the bulk of the island.

In the map, however, neither racial nor linguistic considerations are given chief consideration, but the political subdivision into Northern Ireland and

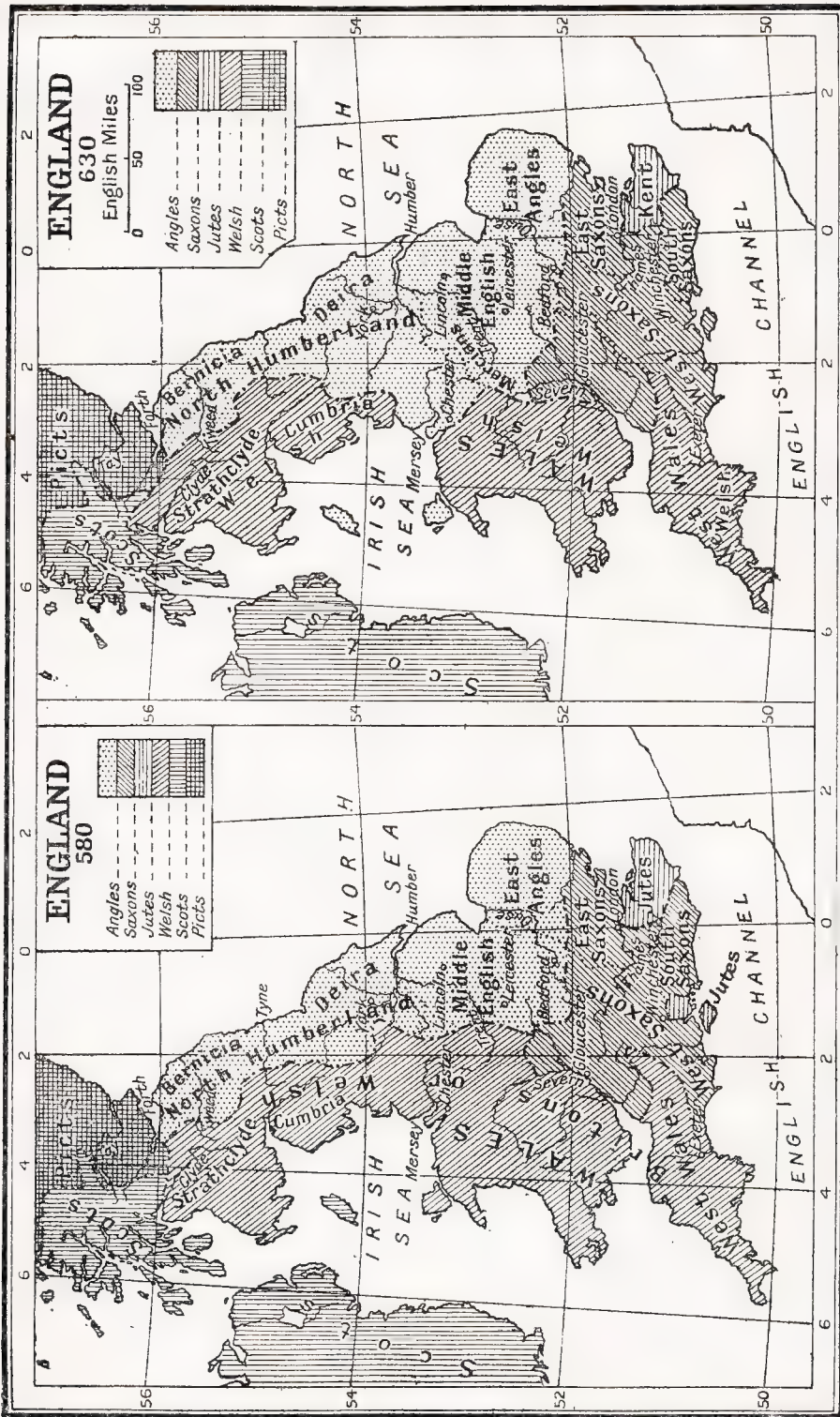
the Free State is roughly indicated. There is a certain measure of justification for this procedure, as it emphasises the essential kinship of the people of Ulster with the southern Scottish population.

The population of Europe, to which the misleading name "Caucasian" is sometimes applied, is composed mainly of three races; and although it is improbable that any of these three originated in Europe, the distinctive names Nordic, Alpine, and Mediterranean, usually applied to them, refer to their geographical location in Europe.

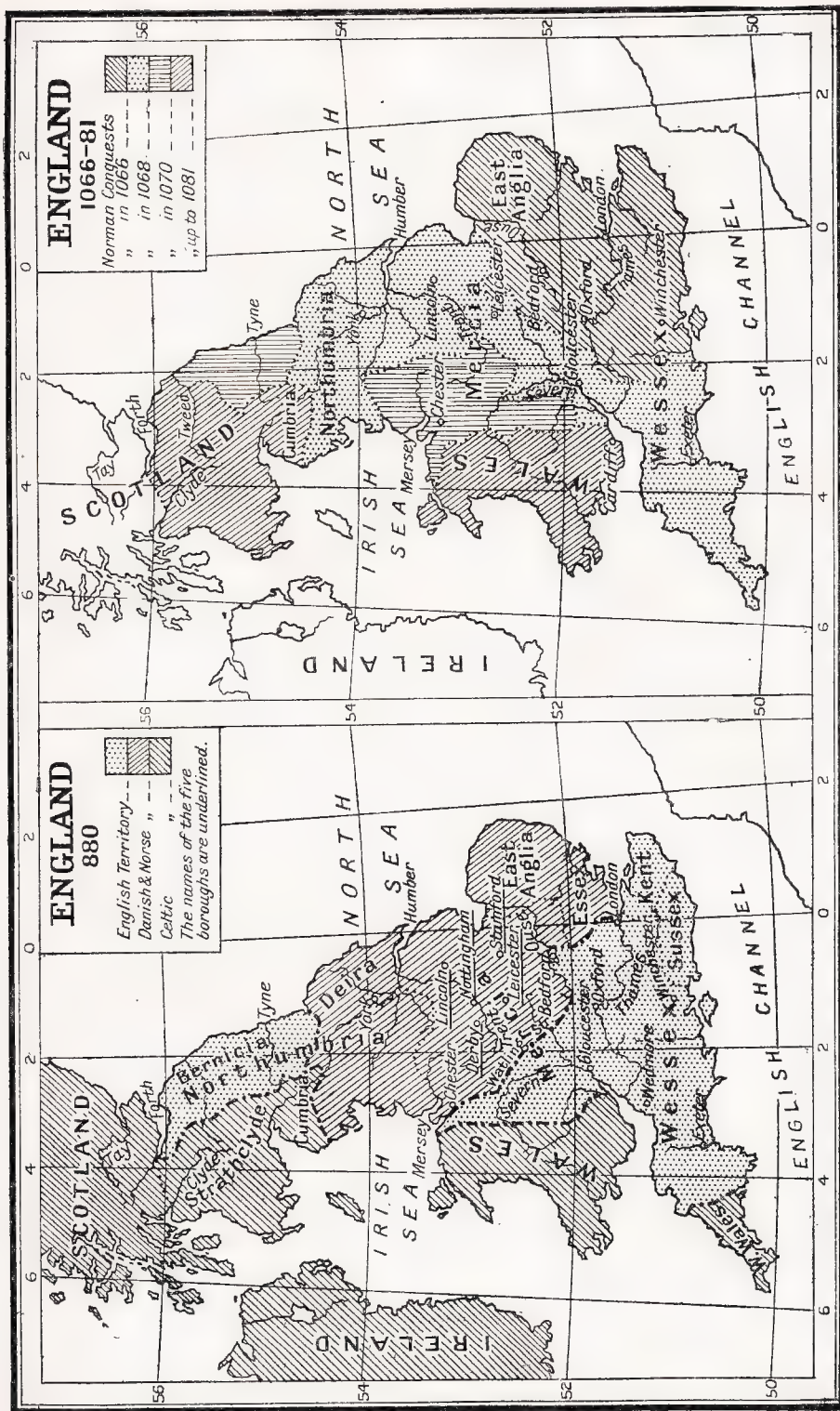
Ancient Nordic Colonies

The range of each of these races, however, extends far beyond the limits of Europe. The Nordic race is characterised by fair hair and blue eyes, and is found in its purest form in Norway, but it is also the obtrusive ingredient in a large part of the population of the British Isles, Northern Europe, and certain regions of north-western Asia; but ancient colonies of this race are found in most parts of Europe and the northern and western parts of Asia, as well as in North Africa; and in modern times a large part of the European populations of North America, Australia, and New Zealand belongs to this race.

The Mediterranean race has occupied the coasts of the Mediterranean Sea, European, Asiatic, and African, since prehistoric times, but it also enters largely into the composition of the population of western Europe and the British Isles and is the main element in the Iberian and Italian peninsulas. But



BRITISH RACIAL ORIGINS SHOWN IN HISTORICAL MAPS: THE WESTWARD ADVANCE OF THE ANGLO-SAXONS
 On the left, the map of England shows the invading races, Angles, Saxons, and Jutes, with a firm footing in the east of the country, the result of 130 years of conquest. The map on the right shows England at the period when Northumbria, in consequence of Edwin's victories, was the dominant kingdom



ANGLO-SAXON CESSION OF ENGLAND, TEMPORARILY TO THE DANES, THEN PERMANENTLY TO THE NORMANS
 On the left is shown the division of England between the Danes and the Anglo-Saxons, as fixed by the treaty between Alfred the Great and Guthrum; the Danes securing the north-eastern portion of the land. The map on the right shows successive stages in the conquest of England by the Normans under William I.

Distribution of Races

it is also the chief ingredient in the population of northern and north-eastern Africa, of Arabia, southern Persia, and the so-called Dravidian people of India, while, with considerable admixture, it is also found in Indonesia and Polynesia.

Alpine and Mongol Races

The Alpine race is found not only in the region of the Alps, Switzerland, Savoy, northern Italy, Tyrol, etc., but also in southern Germany, Brittany, the Balkan Peninsula, Russia, Asia Minor, Syria, Turkistan, etc.; and as an element in the mixed population of most parts of Europe, Polynesia, and America (both ancient and modern). The Turkic people, which used to be included in the Mongolian race, really belongs to the Alpine race, and such Mongolian traits as individual members of this people reveal are the result of intermingling with Mongols.

The Mongol race includes the Chinese, Tibetans, Gurkhas, the Burmese, Siamese, Annamese, Malays, the Mongols, Manchus, Koreans, Japanese, and such Siberian tribes as the Tunguses, Kamchadals, Koryaks, Chukchis, and Yukaghirs; but the Yakuts, Ostyaks, Samoyedes, Finns, Lapps, Kirghiz, Uzbeks, Turcomans, Turks, Bulgars, and Magyars, in spite of frequent admixture of Mongolian blood, really belong to the Turki branch of the Alpine race. The American Indians were derived from a primitive branch of the Mongolian race with a not inconsiderable admixture of Alpine (Turkic) blood.

Colour Schemes of the Maps

In the map of Asia the regions occupied by the Tamils in southern India and Ceylon, and the Telugus, Gonds, and Santals in India, are represented as a uniform dark sepia colour called in the key Dravidian. The chief ingredient of the people who speak the Dravidian language in India (and the same tongue is spoken by the Brahmins in Baluchistan) belongs to the so-called Mediterranean race intermingled with a minority of

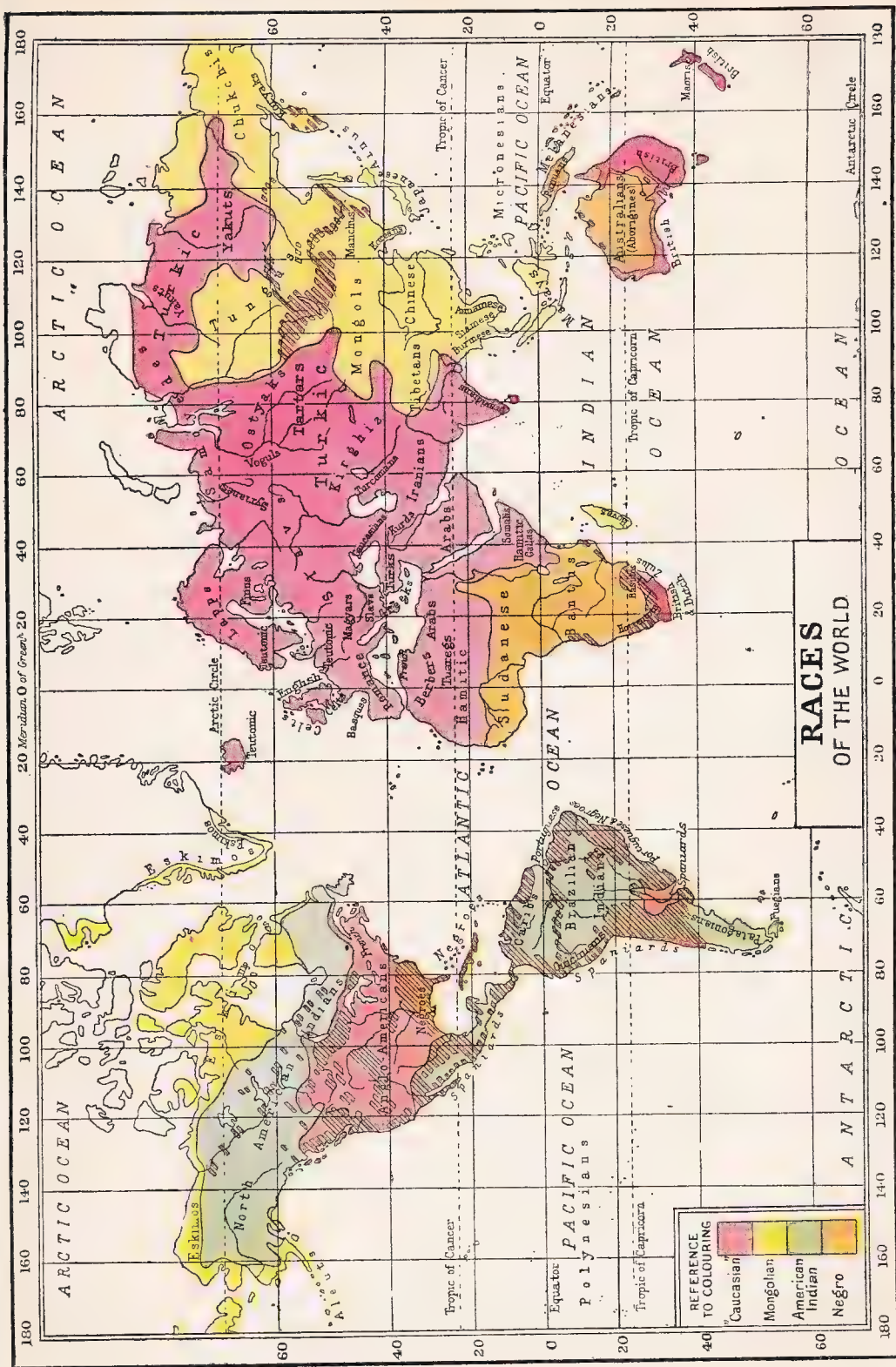
Proto-Australians and negroes. The Proto-Australian element predominates in some of the jungle tribes of southern India, in the Veddas of Ceylon, and in some of the peoples of the Malay Archipelago; but the aboriginal population of Australia includes the vast majority of this most primitive race of the human family.

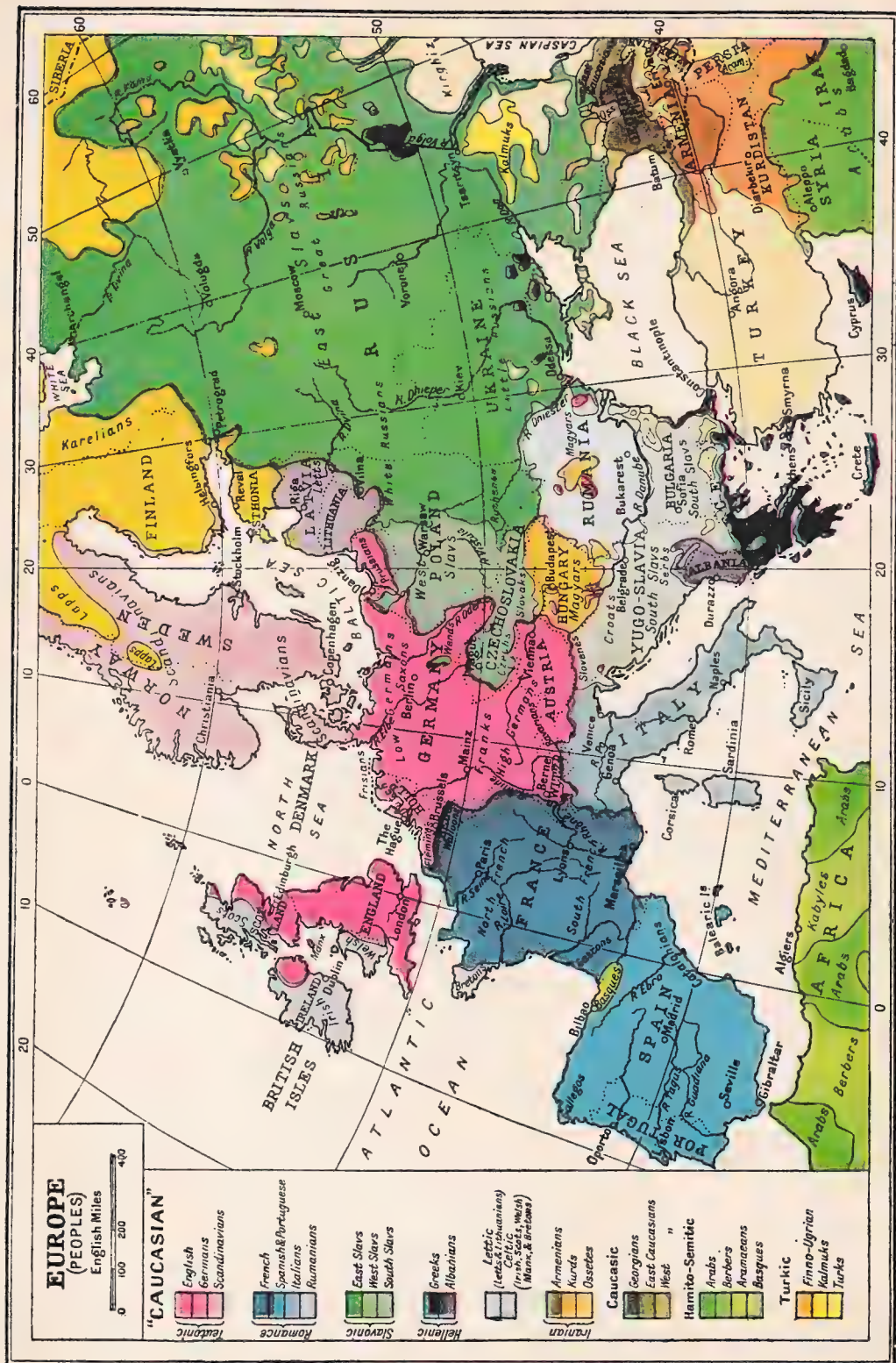
The black population of southern India, however, probably contains a definite strain of negro blood, of both the pygmy and taller varieties. For the negroid population of Melanesia, New Guinea, the Philippines (Aetas), Malaya (Semangs), and the Andaman Islands perhaps made their way from Equatorial Africa, the probable home of the race, to these eastern centres of colonisation.

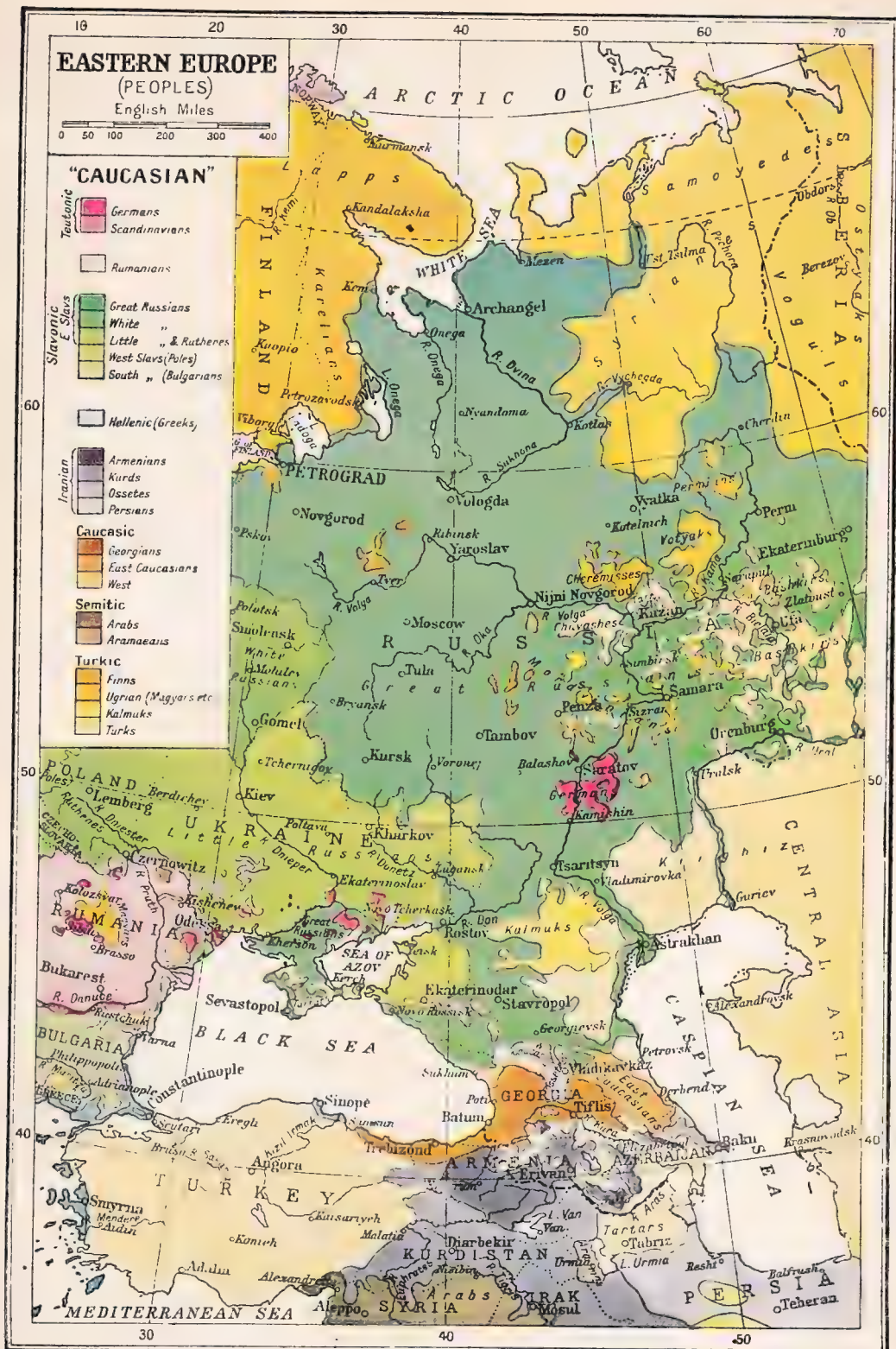
Africa, Asia, and America

The distribution of the different tribes of the negro race is shown in the map of Africa. The areas occupied by the pygmies (Akkas, Bambutes, and Batwas) are shown in brown, and by the more specialised pygmy negroids (Bushmen and Hottentots) in a lighter shade of brown. The domain of the taller negroes is shown in green, the Sudanese negroes as a band (coloured light green) from West Africa to the Nile, and the Bantus farther south (from the Welle River north of the Equator to the Transvaal and Natal).

It is not known for certain when America was first colonised, but it is commonly assumed that when Europe was in the Neolithic phase of culture, possibly not more than three thousand years ago, people belonging to a Proto-Mongol strain mixed to some extent with Proto-Alpines, crossed the Bering Strait from the north-eastern extremity of Asia to reach America, and in course of time occupied the whole continent from Alaska to Cape Horn. The Eskimos represent another branch of the Mongol race, who spread throughout the greater part of the fringe of the Arctic, including America.















GENERAL INDEX

Specially Compiled by Monica Gillies

The appended general index to the seven volumes of PEOPLES OF ALL NATIONS has been so planned as to afford instant reference to the pages in which every country, tribe, or race is to be found. Every subject is arranged under its specific heading, in alphabetical order. The reader specially interested in ethnography is advised to consult also the "Dictionary of Races," by Mr. Northcote Thomas, in pages 5327-5372.

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END OF VOLUME VII.

India

I. Its Myriad Races, Beliefs, & Customs

By Sir Valentine Chirol

Author of "India Old and New," "Indian Unrest," etc.

In this comprehensive contribution the distinguished authority on India surveys that vast country and its infinitely varied peoples. Under the headings Bhutan, Burma, Ceylon, Nepal, the British Empire in Asia, and France : New Colonial Empire, will be found other articles on peoples and lands which, though connected with India, have claims under our editorial scheme to separate treatment

FOR a survey of the many peoples of India and of their many peculiar customs and beliefs there is no better starting-point than the extreme south, where the great peninsula tapers down to Cape Comorin, a few degrees north of the Equator. For it is there that all along the Malabar coast the great social and religious structure of Hinduism remains more than anywhere else intact, while in tropical forests and secluded mountain valleys the earliest aboriginal populations have survived, almost equally untouched by the successive waves of Aryan immigration in ancient times, of Mahomedan conquest in later ages, and in still more recent time of the less violent invasion of Western civilization.

Let us land at Quilon, an ancient coast town barely 100 miles north-west of Cape Comorin, in the state of Travancore, the largest and most important of the native states of Southern India. The Indian Ocean beats in eternal rhythm, now a mere murmur,

but during the monsoon a deafening roar of far-flung breakers, upon the coral reefs and golden sands of a long coast line, fringed in most places down to the water's edge with groves of coconut palms stretching far inland, which constitute one of the chief sources of the commercial and industrial wealth of this part of India.

From the uplands of the interior, where in the highest altitudes ebony, blackwood, teak, white cedar and sandalwood grow in dense primeval forests; over

the lower slopes, where tea and coffee and pepper and cardamom and rubber are successfully cultivated; and then through miles of carefully irrigated paddy-fields which yield the staple article of food of a rice-eating population, a stream descends and broadens into a beautiful loch, called by a Scotsman the Loch Lomond of Travancore, on which Quilon has led for centuries its sheltered existence.

Save for a few modern buildings in the European or semi-European style, it is a town



TRINKETS TO OUTWIT EVIL

Wearing numerous heavy earrings, this Garo woman believes that after death the devils who wait to devour her soul will fight instead for the rings, while she makes good her escape

Photo, the Rev. L. Barber



MANIPURIS CLOTHED IN THE INSIGNIA OF THEIR CALLING

As head boatmen of the Rajahs of Manipur these early-built men—natives of the Manipur state—enjoy a prestige above that of their ordinary brothers. Their handsome national costume has been donned on the occasion of the annual boat race, an event of much importance in the eyes of the Manipuri population; and their (various) head-dresses is ornamented by egret plummage.

Photo, Eschsch

of single storeyed tenements of sun-dried brick, for the better Quilonese classes, white or yellow-washed and with occasional daubs of colour and rudely painted designs to drive away maleficent spirits, while for the humbler folk it is a place of straggling shanties, sometimes of sun-dried mud, sometimes of grass matting and bamboo, dingy and odorous, but affording just enough shelter from blazing sunshine or from heavy downpours of rain in a climate of perennial summer heat.

Odorous, too, are the bazaars, long rows of open shops, each but a few feet deep and broad, in which, for the most part,

in different quarters of the town, the venders of the same class of articles either of food or of clothing or of other simple necessities squat behind their wares in receipt of custom, serving their customers as they happen to come, with much bargaining, but with no apparent jealousy of their trade rivals on either side.

The crowds of purchasers come and go with the same listlessness, each usually returning day after day to the same vender, partly because the force of habit is indomitably strong in India, partly because the choice is limited by the deep dividing line of caste. Each recognized caste, as well as the

INDIA & ITS MYRIAD RACES

"untouchables," who can even draw water only from the wells and tanks specially assigned to them, has its own quarter and its own bazaar, and each can be recognized by a caste-mark smeared on the forehead, or by distinct styles and materials of clothing, or by peculiarities of gait denoting in their several ways the high caste's pride of birth, and the abject humility of the despised "no-caste" man.

Northwards from Quilon, through the state of Travancore and the adjoining native state of Cochin, a great network of canals, often broadening

out into lagoons separated only by narrow sand dunes from the Indian Ocean, affords the easiest means of communication and the most attractive mode of travel. A somewhat primitive houseboat, propelled to the modulated rhythm of weird but not unmelodious chants, which vary according to the stroke, by sturdy rowers whose dark brown skins glisten with oil in the sunshine, threads its way for the most part between coconut groves whose graceful fronds sometimes almost meet overhead, and now and again past populous villages where shoals of chocolate-coloured



MEN OF A MARAUDING NAGA TRIBE IN WAR TRIM

The generic term of Naga is given to a series of 148 tribes in north-east India, distinguished as using no weapons but the javelin and dan, or billhook. Little is known of them save that they were early worshippers of the serpent, whence they derive their name. "Naga." Formerly inveterate marauders, their attitude towards the English in the plains is less hostile now.

Photo, Elmslie



VETERAN ARCHER TEACHING THE YOUNG ABOR HOW TO SHOOT

This is a village elder of one of the Mongoloid Abor tribes of the Assam border. He is giving an exhibition of his skill with the bow and arrow, and being an important personage, a *gama*, wears his outer coat of red Tibetan cloth, and his great cane helmet is adorned with heavy tassels and red cotton warts. At his side is suspended a long Tibetan sword.

Photo. Major-General D. Macgregor.



GRAVITY AND WISDOM BETOKENED BY THE BEARD

Being of Mongoloid origin, most Abors are smooth-faced. These two gentlemen arrived with other headmen as a deputation to the Political Officer, and were photographed as being notable in respect of their beards, of which they were inordinately proud. And, indeed, throughout the ages the beard has been regarded as a symbol of manhood, strength, venerability, and wisdom.

Photo, Major-General G. Macartney



WRINKLED OLD CONTENT WITH THE WARMTH OF THE SUN AND A PIPE OF GOOD TOBACCO

On the whole, the Nuzes of Azum are good to their old people, who select the fittest, lend the village fires, dry the chilies and bamboo shoots on poles, do a certain amount of weaving, and prepare the tobacco which all the people, of both sexes, smoke in great quantities. The old men, too, but a cloth to cover them and a tobacco bag, and almost all ailments: but the old women carried the brass rings worn in their hair, the earrings, heavy slabs of crystal which have distended their ear lobes since girlhood, and their necklaces of shells and reef coral.



REPRESENTATIVE OF AN ABOR VILLAGE ON HIS WAY TO DISCHARGE A FLOATING LIABILITY

The Aborn of the low-lying lands are very skilful watermen, using dug-outs for fishing and passenger boats, and rafts for transport purposes by the river. On one of these rafts, most ingenious and simple constructions of bamboo lashed together, this man is bringing down the Diliang a live pulouk which has been crated from his village by the Pullard Officer as a line for instruction of regulations. A voyage down the Diliang is a delightful experience owing to the grandeur of the scenery, but the journey up always is tedious, and the frequent rapids are difficult to negotiate.

Photo, Major-General O. M. S. S. S.



IN THE ABOR JUNGLE —THE ORCHID-HUNTER'S PARADISE

For working in the fields and for travelling through the jungle—which they do with astonishing celerity—the Abor men wear nothing but a loin-cloth, for their shell necklaces and brass-disked shoulder-belts cannot be regarded as clothes. Their equipment includes a spear and sword, the latter with hilt and scabbard of bamboo, and a deerskin pouch to hold tobacco and pipe and various sundries

Photo, Major-General D. Macintyre



ABOR GRACE UNDRAPED IN THE SERVICE OF AGRICULTURE

She is discarding her blue-and-white striped inn-cloth before beginning work in the fields, and will still clad only in her "boyap," or wreath of brass disks which every Abor girl wears from infancy until she first becomes a mother. This girl possesses an unusually large collection of blue and red beads, and her erect bearing is largely due to her practice of carrying loads on her head.

Photo, Miss Gertrude D. MacLennan



SIMPLE VILLAGE LIFE HIGH UP ON THE NAGA HILLS

Naga villages are perched on hilltops for purposes of self-defence in tribal raids or feuds. Within the thatched, mat-walled houses the family sleep on planks set round the fireplace, often with a pig under the bed and fowls roosting in the rafters. Grain-pounders, implements, and baskets are kept in the entrance to the houses, and the cattle usually lie out in the middle of the street

Photo, Major General D. Macdonald

children splash through the water, clapping their hands in welcome to the unwonted "white" travellers.

A small temple with many-armed deities roughly painted on the walls, and a young girl perhaps in a short, bright sari, with heavy anklets and bracelets and earrings and a nose-ring, too, beating the temple gong to attract the notice of the god, may mark the village as a Hindu village of some consequence. In another village, the whitewashed walls and belfry of a Christian church vaguely reminiscent of Southern Europe remind one that Christianity gained a footing in this part of India at an earlier date even

than the Portuguese, who were the first Europeans to land on its shores with intent to conquer. Elsewhere a mere stone, rudely shaped and daubed over with red paint, suffices for worship unto a more recent settlement of some jungle "no-caste" tribe.

Throughout this part of the Malabar coast, otherwise called the Malayalim country, from the language chiefly spoken by its inhabitants, the Nambudri Brahmin is the recognized lord of creation. For his lighter complexion shows him in most cases to be the lineal descendant of the Aryan immigrants who subdued the darker aboriginal races, and nowhere else in India does

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any Brahmin swagger along the road with quite such a sense of superiority. Has it not been said of him that "his person is holy, his directions are commands, his movements a procession, his meal is nectar—the holiest of human beings and the representative of God on earth"?

As a matter of fact, his food is very simple, and consists chiefly of rice served on a plantain leaf or on a bell-metal plate, and by his wife, if no other men are present, though she never eats with him. Very simple, too, is his attire. The sacred thread of three strands, symbolising the primitive Hindu

trinity, worn over his left shoulder, is of country-grown cotton, and so is his spotlessly white loin-cloth. The stripes on his forehead and chest, which denote his caste or his special form of worship, are laid on with sandal paste. He may wear amulets of gold or silver depending back and front from his neck, and his ears are pierced, though he seldom wears earrings. On his feet he may have wooden clogs, but never leather shoes, as all leather is regarded as "impure."

The house in which he lives is a square building enclosing several inner courtyards, into which the living-rooms open. One wing forms the zenana, strictly



MIRI NAGAS CHARGED WITH A MISSION OF APOLOGY

Wearing their meanest garments in token of humility, the four half-naked Miri Nagas in the front row have come from the Burma side of the Dikhu river to make their peace with the British Political Officer after punishment for a raid on some protected villages. The gentleman in the centre is an Ao Naga, who acts as intermediary, and wears his best embroidered cloth for the occasion

Photo, Major-General D. Naiskye



ARRIVAL OF THE "BIG SIX" FROM THE ADOR HILLS FOR A POLITICAL CONFERENCE

Theoretically, each Alaw village is an independent community, although, owing to strength and numbers, a large village sometimes establishes a certain degree of authority over smaller and weaker neighbours. Feuds and fights are of constant occurrence, and life is punctuated with incidents in the Alaw hills. The six gentlemen here shown are headmen from the lower hills, come down to interview the Political Officer. The imposing envelope held by one of them contains the political pass, a document which is highly prized as guaranteeing security from pavers by and neighbours.

From, Major-General D. Macleay

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reserved for the women. The furniture is scanty, the beds are of coconut fibre, and the seats of plain wood, one of them, usually shaped like a tortoise, being reserved for devotional purposes. In the north-east corner of the enclosure is the go-sala, where oxen and cows are housed, and in the north-west corner is the sarhakkavu, or the "abode of snakes," equally sacred animals in the Nambudri Brahmin's eyes.

His religious exercises, which include daily ablutions, preferably in running water or in a natural reservoir, have to be performed at stated hours. They involve an elaborate ritual and take up a very large proportion of his time. The rest he devotes to the cares of his estate, to the paying and receiving of calls, such civilities being, of course, confined to his fellow caste-men, to a few permissible amusements, among them theatrical performances mostly of a quasi-religious character and of great antiquity, and to the more intimate pleasures of family life.

The number and variety of omens, good and bad, of which he has to take account when he sallies forth on the day's round of occupations, are as endless as those of the gods whom he has to invoke in order to confirm the auspicious and avert the inauspicious ones. Great, too, are the precautions which he must take to avoid pollution from proximity to fellow creatures of lower castes, who are forbidden to approach him beyond the precise number of paces fixed according to their lowliness in the descending scale of caste. So when he walks abroad he utters from time to time a curious

bellowing noise, which is the signal for the lower caste Hindu to remove himself out of the great man's way lest the latter's atmosphere should be defiled.

The writer once saw a well-dressed and well-to-do bunnia of the trading caste turn hurriedly back when more than half across a bridge at the sound of



SMILING BEAUTY OF THE WILDS

An acknowledged village belle, this Abor girl's youthful figure is muscularly developed by much arduous work. Like most Mongoloid peoples, the Abors smile in all circumstances

Photo, Major-General D. Macintyre

an approaching Brahmin, and in many parts of the country the common folk had trodden themselves a footpath through the fields, or across the jungle, to avoid these awkward meetings on the high road. And all this is done as a matter of course and without any sense of personal humiliation.

Religious holidays are frequent, and through the various stages of the



TUMLU NAGAS IN THE GLORY OF FULL WAR PAINT

Peculiar to the Tumlu Nagas is the bark waistbelt, drawn to such torturing tightness that the stomach often protrudes abnormally. The warrior's equipment includes a cane helmet, cowhide shield, spear, and dao or chopper. Only those who have taken part in a successful head-hunt may carry tufted spears. The boar's tusks worn on helmet and neck are highly prized as mascots

Photo, Major-General D. Macdonell

Nambudri Brahmin's life every festive or mournful occasion is marked by long and elaborate ceremonies, which make equally heavy calls on his time and on his purse. For if he is the lord of creation, he is himself the slave of his exalted station, of which he can never allow himself for a moment to forget the many engrossing obligations.

Next in importance to him, but greatly beneath him, comes the Nayar, with just as many curious customs peculiar to the Malayalim country. The Nayars, a handsome race whose regular features and whose complexion, though generally darker than that of the Nambudri Brahmin, also show traces of a mixed Aryan as well as



PARAM'S HEADMAN—THE VERY PINK OF COURTESY

Although generally rough and suspicious, some individual Abors have an amiable disposition and pleasing manners. "Quite a sahib," was the verdict passed upon this gam, or headman, of the village of Param, photographed in front of his thatched dwelling. The dogs here shown are excellent watch-dogs, and have good noses for sporting purposes. They are not infrequently killed and eaten

Photo, Major-General D. Macgregor



ROUGH-RIDER OF BALUCHISTAN'S WILD WASTES

Baluchistan is a country where horsemanship is rigorously put to the test. With its chaotic jumble of mud-coloured hills, its fertile valleys, upland plateaux, and one wide plain, it presents the rider with a varied landscape on which to display his skill as an equestrian. Horses and ponies are among the chief imports of Baluchistan, and come mostly from Afghanistan and Persia

Photo by E. Leiser Young

Dravidian descent, were once a warrior caste, but they are now split up into many sub-castes, and have gradually exchanged the sword for the plough, and for such other peaceful avocations as their caste-laws allow. Polyandry, in the shape of several brothers sharing one wife, was formerly not uncommon, and accounts for the prevalence even to-day among them, and also among many Nambudri Brahmins, of the very ancient matriarchal system known as Manumakkathayam, under which descent is traced through the female line.

A male member of the family inherits, but he does so only as the son or grandson or other male next-of-kin of the senior

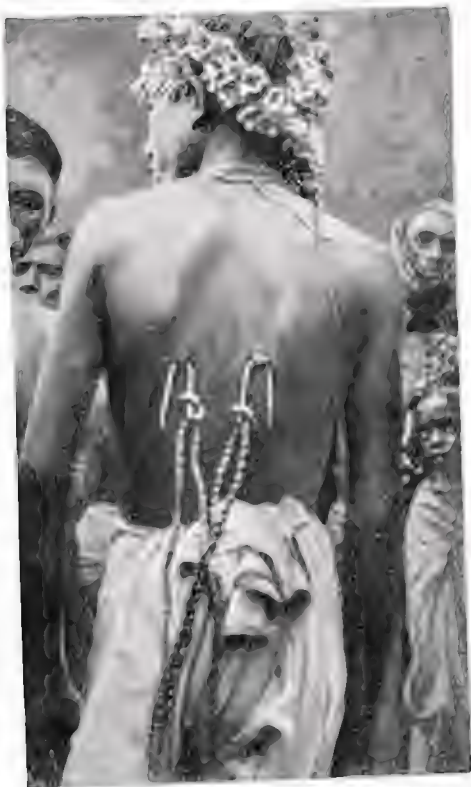
female member of the family, i.e., a man's natural heir is not his son, or his grandson, or his brother's son or the descendant of a common male ancestor, but his sister's, or his sister's daughter's son, or some other descendant of a common female ancestress. Adoption, permissible in default of heirs through the female line, must be also of females through whose subsequent offspring the line of female descent may be carried on. The Maharaja of Travancore, who succeeded his uncle in 1885, and by special grace and payment of his own weight in gold was admitted to be half a Brahmin, had to adopt a sister, having none



FOREST BOWMAN OF THE HILLS IN CENTRAL INDIA

It's wiry archer, with his body's weight "tied" to his well-stretched bow, is one of the Bhil tribe, a semi-savage people found mainly in Rajputana, the Central India Agency, and Bombay. They are a remnant of a Caucasian race, and owing to years of oppression took to the hills, where they became expert foresters. The archer's cummerbund serves both as sword-belt and quiver

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HOW HOOK-SWINGING IS DONE

His back having been besmeared by blows the feet are pulled out and with a quick thrust two hooks are inserted just below the shoulder blades.

Photo, de Rev. J. H. Frost.

of his own, in order that she might give him an heir. More indirectly, and indeed through an apparently inverse process, polyandry produced another strange practice also still very widely prevalent, namely, that of sham marriages, in which, with such pomp and ceremony as circumstances allow, and in the presence of a Brahmin to bless the ceremony, a boy bridegroom ties a tali, or marriage badge, round the neck of his appointed girl bride—or brides, as sometimes there are whole batches of brides to one bridegroom—receives a fee for his pains, and then departs after one or more days' feasting and merry-making, sometimes brought to a close by an equally sham form of divorce, without having had, or claiming even to have, the right to any intimacy with the girl, who also remains free to go her own way and seek conjugal

or non-conjugal pleasure where she listeth. Many Nayers are attached by traditions of service to the household of Nambudri Brahmins who are believed to exercise not infrequently the same *droit du seigneur*, which was known in ancient France as *droit de jambage*, upon the prospective brides of their humbler retainers. To-day there are not a few Hindus in Southern India who owe their marked distinction,



SUPERSTITION'S WILLING VICTIM

With the ropes by which he will be swung round over his shoulders, the dower-paraded inmate walks to the platform where his self-sacrifice will be completed.

Photo, de Rev. J. H. Frost.



HOOK-SWINGING IN THE MADURA DISTRICT OF MADRAS IN HONOUR OF THE GODDESS MARI-AMMA

To an upright post a long cross-pole is secured in such a way that it can be raised and lowered. The ropes attached to the hook are wound round the cross-pole, but not round the man's body, and supported only by the hook. He is raised clear of the platform soon in the second picture. Two or three persons stand on a rising board at the other end of the double rod with their feet, so that the pole is held, his feet being raised as high as his knees.

Photo. by Rev. J. H. Poyell



HARDY HUSBANDMEN OF NORTH-WEST INDIA WINNOWING THE GRAIN ON A NATIVE HOLDING.

Like the Baluchis, the Buzahs are a mixture of Arab and Scythian stock and furnish a valuable and useful people. For the most part they are a steady and honest people, much attached to their lands, and although endowed with superior intelligence, they find the shape of head in round cantonnements so distasteful that they retain as soon as possible to their homes, where most of them have property in the shape of head in round.

Photo. V. A. Brady

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physical and intellectual, to a Nambudri father and a Nayar mother. The Nayar maiden, striding along to fill her copper water vessel at the village well or at the river-bank, can be recognized as surely by her erect figure and delicate features as by the immaculate cleanliness of her tightly-wound white loin-cloth and the little white bodice which just covers her breasts, or by the spray of bright-coloured flowers jauntily stuck into the knot of raven hair which crowns her shapely head. Armlets and anklets are of relatively recent fashion with Nayar women, but all wear a peculiar neck ornament which used formerly more often than now to be shaped like the hood of a king-cobra.

Cleanliness ranks next to godliness with the Nayar men as well as women folk, and their once martial qualities still find an outlet in various sports and games in which shooting with bows and arrows as well as a rough form of boxing often play a prominent part. The Nayars have almost as many religious festivals and ceremonies of their own as the Nambudri Brahmins, and while to the latter they yield the road in all humility, they clear it for themselves as against all lower castes by a shout hardly less imperious than that of the Brahmins.

Yet it is on this same Malabar coast, where Hinduism has retained so many of its most archaic forms, that we find the principal seat of early Indian Christianity—far earlier than the contact established between India and Western Christendom across the high-ways of the ocean. Bishop Medlicott has written a learned work to prove that the Apostle Thomas must be regarded as no mere legendary evangelist of India, and that he may well have suffered martyrdom, as local tradition has it, near to the spot called San Thomé, just outside Madras, where the Portuguese erected the cathedral to his memory.

More sceptical investigators have played havoc with the pious bishop's arguments; but that Christianity had been imported into India from Western Asia by the sixth century there can be little doubt, nor that the first Christian



BLUE-BLOODED SON OF INDIA

Dignity stamps this native of Southern Baluchistan, and his coat of chocolate-brown, with its heavy gold embroidery, befits him well as the son of a local chieftain

Photo, Major W. J. P. Rodd

Church was established by Nestorians with bishops of the Chaldean or Syrian rite. Political vicissitudes and sectarian propaganda have in the course of time split up Indian Christians into many different churches. Some still adhere to the original forms of Eastern orthodoxy. Others, under Portuguese influence chiefly, and as the result of S. Francis Xavier's personal apostolate, have transferred their religious allegiance to the



WEATHERBEATEN WAYFARERS OF BALUCHISTAN

The toiling days are over for these hardy-folled Tishchis, who have adopted the musical profession as a means by which they may gain a humble privilege to satisfy their daily needs. The life in their desert homes has been one long struggle against nature, and despite the hardships encountered during their wanderings, they ever present a cheery countenance to the world.

Photo. V. S. Nasir

See of Rome. In modern times the Protestant missionaries have made large numbers of converts all over India, for the most part from the depressed castes, often attracted chiefly by the prospect of social betterment. Of late years there have been mass conversions among those castes, which have confronted the missionary societies with difficult

economic as well as spiritual problems. To-day there are almost four million Indian Christians, of whom the great majority are still in Southern India.

Kottayam, on one of the great lagoons through which one passes between Quilon and Cochin, is still the seat of the ancient Syrian rite, and in a crowded church, reputed to be itself of

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great antiquity under its outer coat of whitewash, the writer attended on a Sunday an elaborate service in which the rich robes of the officiating clergy, the long-drawn nasal chants, the overpowering smell of incense, the illuminated missals and the Byzantine stiffness of the sacred paintings on gold ground brought back recollections of similar scenes in the great Christian Churches of Western Asia.

One custom, however, obtained which was peculiar to India and connoted the enduring influence of Hinduism even on communities that had abjured its religious beliefs. The old caste prejudices survived, and the congregation was divided into separate pens. Those who could boast some admixture of European blood, mainly Portuguese, would never rub shoulders with their co-religionists of purely Indian descent. Nevertheless, Kottayam, with a population at least one-third Christian, and two large Syrian Christian schools besides more recent

missionary schools, stands out conspicuously among the small towns of the Malayalim country as a clean and thriving little centre of progress and enlightenment.

Nor^o is Christianity the only alien religion which has been imported from ancient times into India on the Malabar coast. Cochin, one of the very first Portuguese settlements, visited by Vasco da Gama himself in 1502, and by S. Francis Xavier in 1530, is to-day the chief port of Malabar, on a backwater which forms a fine natural harbour several square miles in extent, but too shallow for modern steamers until works projected for deepening the bar have been completed.

The majority of the population are Indian Christians, but when one emerges from the maze of bamboos and coconut palms that both shelter and serve for the construction of the scanty huts in which the lower caste Hindus are herded together, he comes suddenly round a



STATE ELEPHANTS OF BARODA GAILY CAPARISONED

Nothing could out-vie the splendour with which these noble beasts are invested on state occasions. Their heads are painted with a variety of vivid pigments, and gorgeous ornaments depend from their bodies. In the foreground is the "Flag Elephant" belonging to the Gaekwar of Baroda, with its gold-plated howdah, paraded at a garden-party in honour of the Prince of Wales's visit during 1921-22

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A charter which they still possess, engraved, like most titled deeds of Malabar, on copper plates, dates back at any rate to about A.D. 700, and was conferred upon their ancestors by Hindu rulers of the time as a mark of special confidence and friendship. But the Jews no more than the Christians of India have altogether escaped the influence of the Hindu atmosphere in which they have lived for so many centuries. There are "white" Jews, who bear the stamp of excessive inter-breeding and who still hold socially aloof from the "black" Jews

corner into a low streets of a strangely different character. The houses of stone and brick are lofty and built in an Occidental style, though they bear on their doors and walls the stamp of poverty and sloth in the slimy moisture of tropical rains of which no attempt is apparently ever made to remove the disfiguring stains.

There is the same woe-begone look on the pale faces of their denizens and on their threadbare clothes, which equally show their kinship with the old-fashioned Ghettoes of Eastern Europe or Western Asia. It is the Jewish quarter of Cochin, the only Indian town except Bombay (where they are already scattering), in which the Jews have had a settlement of their own from times almost immemorial. At Cochin they claim to go back to the time of the dispersion.



INDIA'S MAGIC MANGO TREE

Squatting at the spectators' feet the conjurer puts a seed into a tin and pipes to it, as shown in the top photograph. Then, covering it with a cloth, he makes passes over it, sprinkles it, and reveals successively a branching twig and fruit-bearing tree

Photo, the Rev. J. H. Powell



CHARMING THE VENOM OF THE FOLDED SNAKE

The snake-charmer's outfit consists of a cobra, whose poison fangs are extracted, a mongoose—presumably to catch the snake if it escapes—and a wind instrument called *pungi* from a gourd. On hearing the notes of the pipe, sometimes accompanied by a tom-tom, the cobra raises its body from the basket, spreading its hood and swaying, withdrawing into the basket on the cessation of the strains

From the Rev. J. H. Powell

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whose forbears probably embraced Judaism at a time when the "white" Jews enjoyed some measure of territorial power under Hindu overlordship.

"White" Jews and "black" Jews have their separate synagogues and Rabbis, and live in different streets, but both testify to the tenacity of their common creed as well as to the tolerance of ancient Hindu rule before the first Portuguese invaders introduced into

and industry, from one of the steamers that ply daily between Ceylon and the mainland, and travel up to Madras by rail through a region very different from the Malayalim country.

With the exception of the small native state of Pudukkottai it is not under indigenous rule, but under direct British administration, and forms part of the Presidency of Madras. It is inhabited by peoples of Dravidian



THE PRIVILEGED ANIMAL OF HINDUISM

The cow, taking advantage of its sacred rights as a symbol of bounteous nature, enjoys an undisturbed rest in a busy street of Calcutta. Both the bull and the cow are sacred animals to all Hindus, and in no circumstances will a Hindu eat beef in any form; the slaughter of cattle, and even the sight of the flesh after dressing, hurts their religious feelings very deeply

Southern India with their political ambitions and sectarian fanaticism a new element of racial and religious distrust.

Not on the relatively narrow lowland between the Western Ghats and the Malabar coast are the chief cities of Southern India to be found, but on the much broader watershed of the Eastern Ghats towards the Coromandel coast, which from Cape Comorin trends northwards towards the Bay of Bengal. There we can land at Tuticorin, a thriving centre of modern commerce

descent, but they speak not Malayali but other Dravidian tongues, Tamil in the south, Telegu farther north. It is a more open country devoted mainly to food crops, among which rice and pulses are most conspicuous, while the best soils yield sugar-cane, tobacco, and "garden" crops.

It is a cattle country, too, and its various breeds of buffaloes are valued even more for their cows' milk than for the heavy ploughing and slow draught usefulness of the males. Most of the



HINDU CARRYING BOTH PLOUGH AND HARROW TO THE FIELDS

The influence of the splendid Colleges of Agriculture in India has by no means reached all the remote villages, for in this vast country where the varieties of soil and climate are manifold many experiments are necessary to ascertain how these varieties may be successfully dealt with. But the homely farmer in his native village carries on his simple methods of cultivating the soil in a truly conservative way



POPULAR SEE-SAW METHOD OF IRRIGATION IN INDIA

No great physical strength, but much patient endurance is required for the irrigation of these small fields, about twenty feet square, and this native agriculturist, though ripe in years, still feels equal to the arduous task. The wooden trough is pulled down into the pool till it fills, and a weight at the other end of the bamboo helps to lift it, when full.

Photo, the Rev. L. Butler



HINDU DEVOTEE PROSTRATING HIMSELF BEFORE A SHRINE OF THE SACRED COBRA

Despite their deep reverence for the snake, the Hindus have not, yet become entirely reconciled to these reptiles, but have would even dream of molesting or killing them for fear of the supernatural powers they are thought to possess. The special sanctity of the cobra is due to the belief that the hooded cobra, a snake very common in the Indian Peninsula, is worshipped as an object of fear rather than of love. Hindus sometimes keep deadly snakes for years in their houses at the risk of their lives, yet no number of the family would dare so far as to lay sacrilegious hands on the honored creature.



Masks and Trumpets That Go Before a Procession of Lama Dancers

The grotesque coverings that conceal the features of these leaders of the bacchanic reel whose long shadows strike the grass beneath the trumpet, indicate what is coming. The devil worship that has gained its ugly way, like some hideous parasite, into the sacred library of Buddhism, and spoils that same sacred expression. This it has obtained in dances and ceremonies designed to placate the evil spirits, the evil spirits—the evil spirits. And the animals of these grotesque rites are as hideous as their institution, but are impressive, too, at this pageant in the Midland at Calcutta.



HINDU CREMATION: SCENE AT THE BURNING GHATS, CALCUTTA

The death of a Brahmin has always been associated with a number of indispensable ceremonies, and most Hindus observe many formalities on the death of their relations. The practice of cremation, carried to India by the early Aryans, still prevails, and the funeral pyre seen above, erected by the *Iravati* *secret of life*, is a common sight in the cremation ground or burning ghats of Calcutta.



PERFORMING THE LAST RITES FOR A HINDU BROTHER

The pyre erected, the corpse is placed upon it; then, in the sight of the mourners, who in tense attitudes are grouped around, the wood is piled over the body and set alight by the chief mourner. The Hindus have professional mourners who undertake to make the necessary lamentations and wailings, and several *rits* is poured on the body before and while the pyre is light.

Photos, Frank Hall



CHIEF MOURNERS WATCHING THE BURNING OF THE FUNERAL PYRE

The dead bodies are often carried to the cremation-ground exposed, but in some towns in India they are covered in a shroud while being burnt. Years ago, if the corpse was that of a man, the wife would throw herself on the burning pyre and be burnt with her husband rather than endure the shame of being a widow, for as such it was considered to be



IN THE KINGDOM OF SHADES AND SILENCE

The charred and smouldering funeral pyre is now deserted and the body consumed; the ashes are then scattered in the river Hooghli, or in the great sacred river of India, the Ganges. After this, the mourners return home, thinking little of the body, but much of the spirit that has departed. "Death

is only an incident in the long journey of the Hindu pilgrim."

Photo, Frank Zett

land is held by smallholders under the ryotwari system, in which there is, in theory at least, no intermediate landlord between the cultivator and the state. The villages and small townships resemble those of the Malabar coast, but native industries and even modern forms of industry have been more highly developed, and a larger part of the population has been attracted into cities which were famous long before Madras was founded as one of the earliest British settlements in India. Hinduism is not less supreme on the Coromandel than on the Malabar side, and wears outwardly an even statelier aspect.

Monumental Hindu Temples

This is the land of monumental temples, as imposing in their massive proportions as the temples of ancient Egypt, whose lofty pylons might have inspired the builders of the huge gopurams that tower above the main entrances to the great courtyards which enclose the innermost sanctuaries of Hinduism. On their massive walls, as well as in immensely long galleries, of which the mystery is enhanced by darkness, the deities of the Hindu pantheon, generally in their most terrifying forms—for it is the cult of Siva the Destroyer which usually prevails—are repeated thousands of times over in stone and marble, and sometimes in terra-cotta, and if they lack the majesty of the Egyptian Pharaohs, they doubtless make an even stronger appeal to the imagination of the Hindu worshippers whose minds are attuned to terror as the chief attribute of the many destructive manifestations of tropical nature which they personify.

Majestic Dravidian Architecture

This style of architecture, known as Dravidian, is peculiar to the south of India, and goes back to the eleventh and twelfth centuries, when Siva became the most popular of deities. It held its own in later centuries, when Vishnu grew to be a formidable, if friendly, rival. At Rameswaram, on

an island which forms part of Adam's Bridge, the temple, dedicated in this instance to Rama, is built of a dark, hard limestone, and of black granite, fashioned in the doorways and ceilings into slabs forty feet long, and encloses an oblong area 1,000 feet long and two-thirds as broad, which is approached by a gateway 100 feet high.

One can wander for the best part of a mile through its broad and lofty galleries and pillared halls, lined with weird and monstrous figures, and still showing on the ceilings the faded glory of ancient paintings. The shaded avenues leading from the landing-place to the temple shelter, at frequent intervals, the different inns at which the thousands of pilgrims who flock during the year from all parts of India to Rameswaram are lodged and fed, according to their separate castes, by the Brahmins alone privileged to reside on the island.

Siva's Perfect Shrine at Tanjore

At Trichinopoly long flights of stairs and passages, cut in the living rock, with stone elephants eighteen feet high, and columns crowned with lions, and friezes of weird designs, lead up to the summit of the rock on which a famous Siva temple, with a huge silver-cased Nandi bull on a platform in front of it, looks down from a height of 230 feet on the city of over 100,000 inhabitants, most widely known perhaps to-day for the brand of cigars to which it has lent its name. Not only of very great antiquity, according to Hindu tradition, it frequently played an important part in the struggle of the British and the French for mastery in Southern India in the middle of the eighteenth century, and the bones of French and British soldiers lie peacefully at rest in its graveyards.

Tanjore boasts the most perfect as well as one of the oldest Dravidian temples. The vimana, or central tower, with its tiers upon tiers of carven deities, and the dome-shaped monolith which crowns it, is 200 feet high, and at the foot of it the gigantic bull sacred to Siva has been fashioned out of a

IMMEMORIAL INDIA

Its Colour & Magic



Resplendent in trappings of scarlet and gold, this majestic elephant makes an imposing appearance at Bengal's chief festive gatherings

Photo. by Rev. L. Suter.



Outside the Kali Temple in Calcutta sits a shrine-keeper, the silvery voice of his bell persistently bidding passing pilgrims to prayer

Photo, F. Deaville Walker

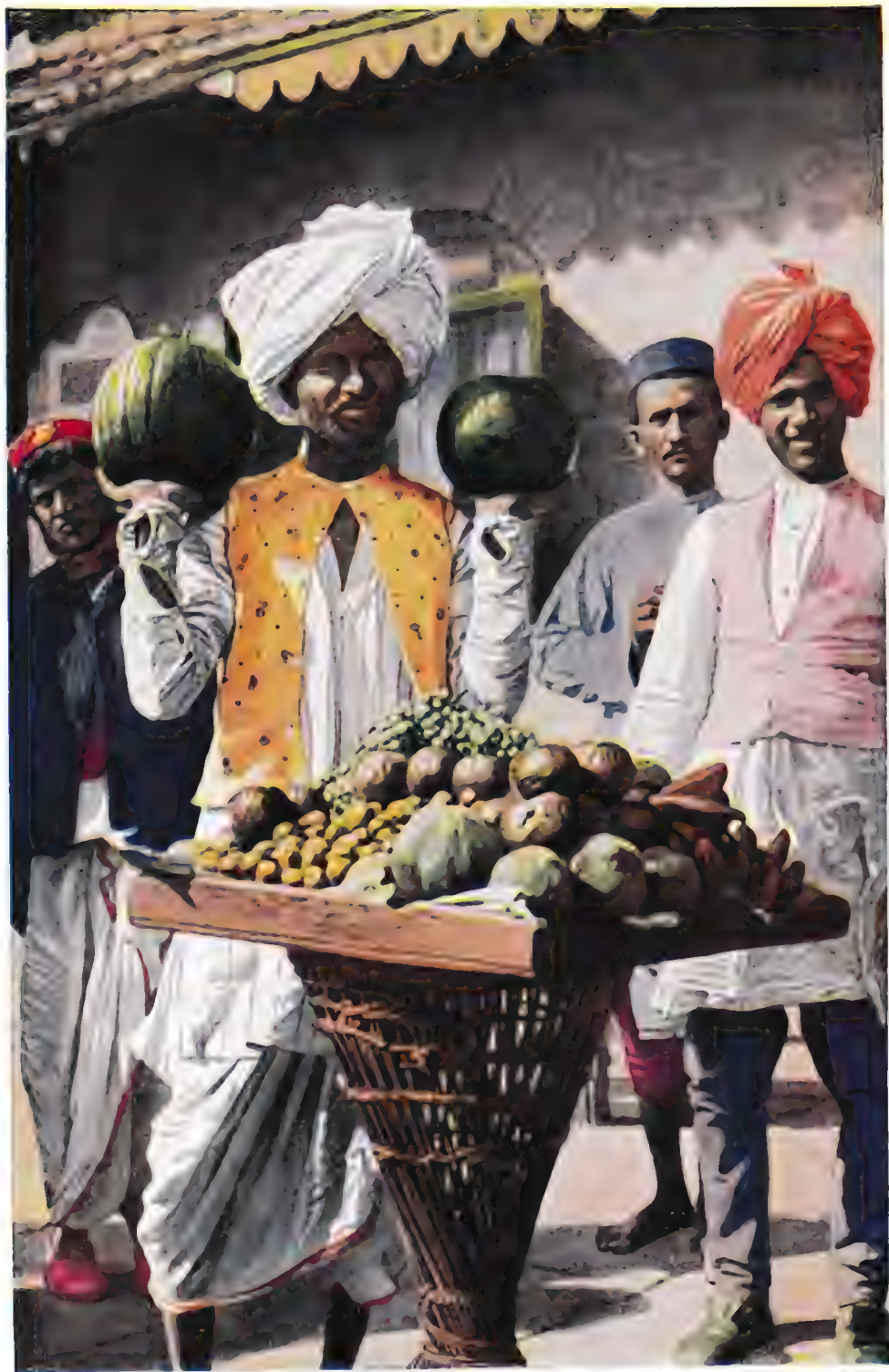


Under his skilful hands the shapeless block of ivory is transformed into the thousand and one delicate designs peculiar to Indian art

Photo, Publishers' Photo Service



The wife of a sturdy Gurkha fighting man, she is bent on bringing up the small son in her arms to love and honour a soldier's calling



"Small profits and quick returns," a system by which India's traders in tropical produce earn a fairly substantial subsistence

Photo, Publishers' Photo Service



Possessing all the fighting qualities of a warrior, the Maratha nevertheless inherits the love of intrigue of his filibuster ancestors

Photo, H. S. Talbot



A singular exhibition of four-footed rhythmic grace is given by this superbly caparisoned Arab dancing horse of the Maharana of Udaipur

Photo, Herbert G. Ponting



The "pun saptak" (betel-nut) parties of Hindu social life are invariably enlivened by musical diversionment, when with singing and dancing a Natch group supplies the piece de resistance—often of a dubious kind

(Photo by R. B. N. S. S. S.)

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single block of black granite over sixteen feet in length, brought from far-distant quarries, and anointed every day with oil by the attendant Brahmins, till it shines like burnished metal.

The pride of the place, however, is the shrine of Kartikkaya, the son of Siva and god of war, a relatively small casket of exquisitely wrought stonework, upon which Hindu sculptors have lavished all the phantasies of their religious imagination, but combined them with a delicate sense of beauty which they too often lack. It consists of a tower only fifty-five feet high, rising from a base forty-five feet square, but its graceful lines and perfect symmetry make it the most attractive piece of decorative architecture in the whole of southern India.

Madura's Awe-inspiring Temple

In the great temple of Madura, on the other hand, of much more recent construction—it does not date back farther in its present shape than the sixteenth century, and one of its towers, which was to have been loftier than those of any rival temple, has never been completed—the chief purpose of the architects has been to inspire awe and terror. The pillared galleries, with their endless vistas of forbidding deities and grimacing demons and fabulous animals looming out of dim and gloomy recesses, the canopied figures of gods and kings of heroic stature, even the great hall of 1,000 pillars—the number is no mere figure of speech—which is the central and amazing feature of the immense sanctuary, are almost as bewildering and terrifying a nightmare in the uncertain daylight that pierces them with occasional shafts of blinding sunshine as in the obscurity of night, when only a few stationary lamps or the flare of processional torches fitfully illuminate a world infinitely remote from all our conceptions of the sublimely divine.

Conjeeveram, Coimbatore, Tirwalla, and indeed all the large towns possess their own temples, many on a scarcely less grandiose scale, and all laid out on approximately the same lines. In most

of them there stands in one of the inner courtyards the huge wooden car with monstrous figures and devices carved on the sides in deep relief, on which the chief idols of the shrine are borne in solemn procession on great festivals, arrayed in all their barbaric splendour of gold and silver and priceless jewels, sometimes only within the temple enclosure, and sometimes abroad to pay visits to other kindred temples.

A Land of Perpetual Paradox

The carvings on these cars, like the paintings on many temple walls, and the groups of bright-eyed little girls playing about the sacred courtyards who are devoted from their childhood to a life of prostitution which service to the gods is held to redeem from shame, illustrate too frequently other popular aspects of Hinduism in which the worship of nature in its erotic tendencies, stimulated by well-known episodes of Hindu mythology, degenerates into rank obscenity.

Yet all these strange manifestations of the ancient religious and social life of the country have persevered for centuries through all the vicissitudes of Indian political history, and go on to-day side by side with as many and no less striking manifestations of the modern forms of government and of economic and industrial life, imported with British methods of administration, with railways and telegraphs and telephones, with steam and electricity, with the printing press, and the many other applied sciences of the West. In some respects, indeed, the latter have helped the former.

Brummagem Aids to Brahminism

Railways have swelled the crowds of pilgrims who flock to all the principal shrines of Hinduism from increasingly distant parts of India, cheap oleographs and postcards and little brass idols and other temple mementoes—often “made in England”—adorn thousands of Hindu homes, and vernacular newspapers provide the lesser Brahmins with inexhaustable materials for a propaganda carried from village to village,

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in which the manifold superiority of Hindu civilization over that of the West is instilled into the receptive minds of the simple ignorant masses who have forgotten the old days of their oppression in pre-British times.

Madras itself, a stately city spread along a golden stretch of surf-beaten coast, is entirely a creation of the British period. Its public buildings, as well as the chief residential quarters of the small European population, still abundantly illustrate the subdued luxury

marriage lines of one of Milton's daughters in the register of S. Mary's Church, the first English church ever built in India, nearly two and a half centuries ago. If it be a merely apocryphal tradition that S. Thomas suffered martyrdom on Dec. 21, A.D. 68, on the hill which the Portuguese named San Thomé, the church first erected on the site which his blood, shed by a Brahmin, is popularly supposed to have hallowed, has a remarkable cross above the altar, which a Nestorian inscription



ONE OF THE DIFFICULTIES OF DRIVING IN BENGAL

All roads are embankments in Bengal, and the country being flat floods very quickly when the rains come. Here a bridge has been washed away and a frail footbridge improvised; the ground underneath is a veritable river in the wet season, and if a loaded bullock cart reaches this spot, its contents must be unloaded and carried over the bridge while the cart is dragged through the deep mud.

Photo, The Kist, L. Barber

and spacious tastes of the East India Company days, and its leafy avenues still shelter many old-fashioned houses with deep verandas and lofty living-rooms, standing peacefully secluded in grounds sometimes sufficiently extensive for their modern occupants to lay out a nine-hole golf course within their own "compound."

Fort St. George contains many interesting relics of the times of stress and storm through which the original British settlement passed when France and England were striving for mastery, and none perhaps more curious than the

shows to go back to the beginning of the ninth century.

From the crowded Georgetown, formerly called Black Town, the indigenous population of about half a million altogether has gradually spread into many other scarcely less crowded quarters where Hinduism practises its weird religious rites in the recesses of great Dravidian temples, within earshot of the throbbing cotton-mill powerhouse, and the scream of passing trains, and the deep hooting of ocean-going steamers, and sometimes cheek by jowl with equally up-to-date cinemas. On



MEN WHO FEAR NOT THE FLEETING FEET OF TIME

Although many times of the day have to be weighed by these peasant natives, the scales they use are no tender than those to be found in the shops. It is also no unusual sight to see men sitting down and rolling away at grass fast by three inches high with a horse-kale; a couple of hours' work will give them a pile large enough for a cow's meal.



FEASTING OFF BANANA LEAVES IN A VILLAGE OF BENGAL

They dispose with plates and dishes, for the second banana leaf furnishes them with all the utensils they require; and in a land where a man of inferior birth may not touch the vessels of a high-caste man, these unrolled plates of nature's giving are specially welcome. All eat with the right hand and never touch any dish with the left, which is reserved for sacred work.

Photo by Rev. L. Baker



WAITING FOR THE CUSTOMER IN A NATIVE BAZAAR

There is a total lack of romance in Bengal, and the architecture is of the crudest. When the East of India was building palaces and temples Bengal was jungle, and emerged from obscurity after the building age had passed. Tin roofs and mat walls form the bulk of the houses in this bazaar, where the natives market their wares on small squares of ground hired for that purpose.

Photo, the Rev. G. Barker



MUSCLE AS A CLEANSING MEDIUM OF A HINDU LAUNDRY

Strength would seem to be the all-important factor in the laundry methods of this young native, and it was surely of him that Mark Twain was thinking when he wrote: "The queerest thing I saw in the East was a man smashing stones with a shirt-front!" The truth of the proverb, "The washer-

man's brother is a tickle," is obviously demonstrated in this instance.

Photo, the Rev. L. Barker



VENERABLE CHIEFTAIN OF SIND AND HIS ATTENDANTS

Sind, a province of north-west India, is comprised in the governorship of Bombay. It is an arid country dependent on the Indus, and owing to a very scanty rainfall eighty per cent. of the cultivated area is irrigated. Karachi, the great wheat exporting port near the delta of the Indus, receives the bulk of its exports from the Punjab.

Photo. X-100 W. F. F. Gold

the same coast as Madras, but 100 miles farther south, the town of Pondicherry, divided by a canal into a "Ville Blanche" and a "Ville Noire," the one with the streets and shops and boulevards and the marine promenade of a small French Mediterranean town, and the other a straggling maze of lanes and hovels redeemed from squalor by the graceful fronds of palm trees bowing to the sea breeze, is the chief town of the largest of the half-dozen strips of territory with barely 150,000 souls, still under French rule in India.

A statue of Dupleix, who founded Pondicherry, and went near to founding a French Empire of India, looks out upon the ocean in which his ambitions foundered with France's failure to wrest sea-power from British hands.

Eight hundred miles across the sea, due east of the Madras Presidency, lie the two chief groups of scattered islands, Andaman and Nicobar, under direct British administration by the Government of India. The aborigines, with tufted black hair and sheeny black skins, are a race apart, as primitive as



RAISING COOL WATER FOR THE THIRSTY LAND

It is many years since grim necessity with her torrid skies first mothered the invention of irrigation systems in India. Perhaps the earliest form of machinery for this purpose was the "denkli," consisting of a pole with, at one end, a bucket, and, at the other, a counterpoise. Here a native stands on the pole at its point of balance, and, by movement to and fro, helps to raise and lower the bucket



LURED FROM THE HILLS TO TURN AN HONEST PENNY

Miserable, quiet, and stunted, these women and children are inhabitants of the native villages built upon the spurs of the Western Ghats near Mathuram. They come into that bustling resort to sell their produce, silk and vegetables, for which they find a ready market in the holiday season. Like all Eastern women they carry their burden easily on their heads, using no supporting band.

Photo, H. S. Talbot



FRESH VEGETABLES FOR VISITORS TO MATHERAN

Father of the boy and girl beside him, this scantily attired native has come, like the woman shown on the opposite page, to sell some of his garden stock in Matheran. Unlike their neighbours the Kachhis, who live in complete detachment, these villagers are not aborigines but are ordinary people well disposed to the civilising influences of the hill sanatorium established in their midst.

Photo, H. K. Talbot



YOUNG HINDU FISHWIVES AND THE FAMOUS BOMBAY DUCK

From its name Bombay Duck would seem to the uninitiated to be an ornithological species. In reality it is a small eel-like fish, *Harpodon nehereus*, found in large quantities in the Indian and China seas. When newly caught it is brilliantly phosphorescent; in a salted and dried condition it is Bombay Duck, a delicacy eaten in a crumbled form as an accompaniment for curry

Photo, Harry Cox

the language they speak and the superstitions that cluster round the worship of their tribal and extremely human god Puluga. Children of nature, they are merry but quick-tempered, with little stability of character, but free from the grosser forms of vice, monogamous, and kindly to their womenfolk and children. The deeply indented coast, with its beautiful coral beds, and the narrow valleys confined between steep hills which rise to over 2,400 feet in the North Andaman, all clothed with a dense tropical vegetation, afford an immense variety of striking scenery. Amongst the many valuable products of the forests the padauk tree yields

exceptionally fine timber which, when polished, assumes a deep claret colour of unique quality. The islands, of which Port Blair is the capital, have been used hitherto by the Government of India as the chief penal settlement for criminals sentenced to long terms of transportation. But the system now stands condemned by a recent commission of inquiry.

The broken, forest-clad hill country that rises generally rather abruptly from the Malabar coast, and more gently from the Coromandel coast of the Madras Presidency, whence it stretches on into the wildest regions of the Central Provinces, has provided



ELEVATED DRYING-GROUND OF AN ODORIFEROUS INDUSTRY

Pondichy is the source of a considerable industry in drying a village in the Pondichy Presidency. After each elongated "chick" has been more or less dried the drying process begins. For several days the fish are hung on specially constructed frames, and the offensive odour emanating from this mass of fish exposed to the sun's hot rays pervades the whole atmosphere of the village.

Photo, Harry Cox

for centuries some of the retreats which still shelter the most ancient and primitive of the Dravidian peoples of India. They are for the most part outside the pale of Hinduism, some, however, just on the fringe. The official census has invented for their religions or superstitions the unsatisfactory name of Animism.

Rocks weirdly shaped by nature, or stones rudely fashioned by their own hands, strangely gnarled trees, roaring waterfalls, or silent pools hidden in the recesses of the hills, are the shrines at which they worship the dread powers and elements, vaguely personified and mostly maleficent, that people the air

and the forests and the waters around them. The chief cult which they have in common with the highest castes of Southern India is that of the snake-god. To kill a snake is a deadly sin, and in some parts of the Malayalam country special groves are set apart as sacred pleasantries for snakes, with temples to the serpent king and queen, and thousands of granite images of snakes, and special Brahmins in charge of them.

On the outskirts of even the humblest jungle village a bowl of milk may often be seen exposed under a sacred tree in the hope that it will keep the dreaded cobra at a safe distance from the dwellings of men. Or, again, you may



FISHING-NETS ON THEIR WAY TO THE PRESERVING PICKLE

Most of the populace of the fishing villages of Western India are employed in the Bombay Duck industry. Men, women, and children all take a hand either in catching the fish, in curing it, or in making and mending the nets. After the nets have been used they are deposited in a certain pickle which is guaranteed to preserve them until such time as they are again required for use

Photo. J. J. Coy.

and an upright tone breathed with flowers to propitiate the goddess of smallpox, or the goddess of some other fell disease that has lately decimated the neighbourhood, or, on the spot where a man-eating tiger has killed a villager, a flat stone with an impressionist representation of a tiger, which is supposed both to avert any further visits from the wild beast and to keep the spirit of its victim from haunting the village where he lived.

Ghosts are a constant terror to the simple folk of all creeds and castes, but to none more than to the Animist jungle folk. Even the highest Hindu castes, like the Nambudri Brahmin and

the Nayar, have their magicians and soothsayers, but nowhere is the exorcist who can lay a ghost or disarm the evil eye and all other evil spells, or smell out a witch, quite so mighty a personage as in the primitive jungle where the gods and goddesses of the Hindu Pantheon are still unknown. He is its high priest.

Sometimes a whole tribe acquires a wide-spread reputation for the possession of exceptionally potent charms, like the Malayan caste in North Malabar, who are in great request far and near. On special occasions they enhance their prestige by prancing about in the disguise of hobby horses, or they personate demons and minor deities, wearing



RIDING THE INDIAN WATERS IN SEARCH OF BOMBAY DUCK

This is one of the fishing boats as built by the native fishermen, and although of a clumsy and primitive type it is admirably fitted for its allotted task. Bombay Duck is not restricted to the sea, being abundant in the rivers and estuaries of Bengal and Barma; it is exported principally from the west coast of India, Bombay being a centre of trade for the dried fish.

Photo, Harry Cox

blood-red masks and pantomime helmets of plaited straw woven into terrifying designs, and bamboo hoops from which depends a rustling skirt of long streamers cut out of the banana leaf and dipped in blood.

For their incantations blood has to be drawn, sometimes from the exorcist's own arm, with which he smears his face, sometimes from animals, and especially from fowls, and he either himself sucks the blood of the victim from the neck of the decapitated bird, which he plunges, still quivering, into his mouth, or else he introduces it into the mouth of the patient to drive out the evil one by direct action.

Formerly human sacrifices were not uncommon, and the Madras Museum possesses a sacrificial post with a revolving wooden beam roughly fashioned in the shape of an elephant's head, to which the Khonds, who inhabit the hill tracts of Ganjam, in the north of the Madras Presidency, tied the human victim selected by their wizards. As soon as the beam began to whirl round the crowds rushed in and hacked off pieces of the still living flesh, which they carried away to bury in their fields to the accompaniment of a ghastly chant, as charms against bad harvests and other forms of ill-fortune. Buffaloes, monkeys, and goats became



RITUALISTIC BATHING IN THE SACRED RIVER GODAVARI

The numerous sacred spots with which India is thickly strewn are thronged at certain times of the year by pilgrims. Bathing in the waters of a sacred river is believed to be miraculously beneficial, and large crowds of pilgrims frequent the banks of those rivers which possess power and sanctity; with an eager reverence they dip themselves ceremoniously, each seriously intent on his eternal destiny.



HE WON'T BE HAPPY UNTIL HE GETS OUT OF IT!

Not everyone enjoys an open-air bath! Although he is being washed in the Godavari, one of the holy rivers of India, this big boy looks far from pleased. His mother, determined to do her work thoroughly, has some too tight a hand, and has used the soap, even near the boy's left hand, instead of soap, which has probably accounts for the unhappy expression on his face.

Photo, Harry Cox



HUSBANDMEN OF KATHIAWAR SEPARATING GRAIN FROM CHAFF

Village life in Kathiawar, a province of the Bombay Presidency, has remained unchanged from very ancient times. The husbandmen are thrifty and industrious, irrigating and sowing their own kharb and their common village lands laboriously. Close to every village is the village grain yard, into which the whole harvest of the village is brought to be threshed and winnowed and then measured and divided.



CLEANING THE GRAIN IN A VILLAGE GRAIN YARD, KATHIAWAR

After the grain has been threshed, or rather trodden out by bullocks, the workers stand on high stools, as shown in the upper photograph, and winnow it by pouring it on to the ground from baskets, the wind carrying away the chaff. A period of still atmosphere causes much inconvenience. Finally, the grain is cleaned by being passed through sieves, as shown here.

Photos, Major Meek

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the usual substitutes for human victims when British law vetoed the more ancient practice, but the sacrifice of human beings still occasionally occurs, and the popular songs which recall the archaic rites still arouse a holy frenzy.

Some of the primitive tribes still live chiefly by hunting; some on the sea-coast by fishing; some by rudimentary agriculture and handicrafts; some, resembling the English gypsies, pick up a miscellaneous livelihood. Many of them have their own language and dialects. They are often meat-eaters, have none of the Hindu scruples about forbidden food, and they bury their dead instead of burning them. Of those who are beginning to rise in the social scale as they come into contact with more modern conditions, characteristic instances are to be found in the Nilgai Hills, in which the Madras Government spends the hot weather at Ootacamund

7,200 feet above the sea, on the edge of a great plateau of undulating downs.

The Badagas now devote themselves to agriculture, the Todas to cattle-breeding, and the Kotas have become artisans. A Badaga village, generally situated on a slight hilltop, consists of rows of dwellings under one continuous roof between cultivated fields, with a space in front of each house for drying and threshing grain, and stone kraals in which the cattle are kept. A sacred boulder, or an erect stone slab, occupies a central position in the village, and near it is a platform made of bricks and mud, on which the village elders squat at their ease in leisure hours to discuss their affairs and exchange gossip.

They are qualifying for inclusion in Hinduism, and have their own temples, at which goats are freely sacrificed, though in some places stone cromlechs of unknown origin are still held in chief



DECCAN JAZZ BAND READY FOR ACTION

Indian taste is music is peculiar, but is certainly worthy of a deeper study than it has yet secured. The large and wild instruments are contrasted from most crude musical, dried gourds being chiefly in request. The performers set to work with great solemnity, and are surprised in their exertions to produce a wealth of sound. The toy panther on the floor is the talisman of this band.

Photo, W. H. Seelad



COPPERSMITH OF KARACHI AT WORK OUTSIDE HIS SHOP

Many copper-smiths are posted on the pots and pans of the Indian household, even the common vessels of earthenware being pleasing to the eye. The Hindu is exceedingly particular in his choice of brass and copper vessels, ordinary examples of which—despite an absence of ornamentation—are of a highly artistic outline; this coppersmith is well versed in the most approved designs.

Photo, Major W. J. P. Kell

reverence. The men wear a long body-cloth, often striped with red and blue, and broad turbans, or quaint nightcaps of the brightest colour, while the women wear a white body-cloth with a white under-cloth tightly wrapped across the breasts and reaching to the knees, and on the head a white cloth folded like a cap. The men are branded on the shoulder and fore-arm, for this is believed to give them strength, and the women are copiously tattooed with rows of dots and stars on forehead, arms, and wrists. They are admirable cultivators, and many Badagas go off to work as gardeners in European houses as far even

as Madras. The Todas lead a simple pastoral life, maintaining a large-horned race of semi-domesticated buffaloes, on whose milk and its products they largely depend. Their small hamlets consist of a few huts built of bent bamboos closely laid together and fastened with rattan, the hive-shaped roof being thatched and the two ends closed with solid planks of timber and a doorway cut through at one end. Each hamlet owns its own herd, which is driven every night into a circular enclosure surrounded by a loose stone wall, and has its own primitive dairy some distance away from the dwelling huts, with its

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own dairy priest and dairy temple, conspicuous for its tall, conical, thatched roof crowned with a large flat stone.

Polyandry still obtains among the Todas, a woman being often married to two or more brothers, and perhaps for that reason the men do all the work, even in the dairy, while the women, copiously tattooed, spend their time buttering and curling their glossy ringlets. Their ascendancy, which is certainly not

due to any physical charm, for the men are far finer physically, is however declining with the restraints now placed upon female infanticide.

The Kotas, though looked down upon by both Badagas and Todas as meat-eaters and even carrion-eaters, and addicted to heavy bouts of drinking, are admittedly skilled artisans, blacksmiths, tanners, potters, rope-makers, and even gold and silver smiths.



LOITERING IN THE SUNSHINE ON THE STEPS OF A MOSQUE

In this beautiful temple of worship, one of the many mosques of Central India, the history of the ancient Moghls can be traced. The slender construction of the pillars and walls speaks well for their architectural methods, and the building has suffered little since the days of that Mohammedan Tartar Empire when it was erected. Such a lovely spot naturally attracts many devotees of beauty.

Photo. Major W. J. P. Reid



AT THE FEET OF THE IDOL AS UNRESPONSIVE AS ITS STONE.

Jainism, a form of the Hindu religion, is criticized for the splendid building of its many temples. Here a Jain priest is seen bearing a humble sacrifice to lay before the giant toes of this mighty image, over sixty feet high, which for a thousand years has stood upon a hilltop near *Baiguda*, Mysore, its dark mass silhouetted against the brilliant skies of Ind.

Photo, F. Despard Walker

indispensable to the other hill tribes. But their physique is inferior, their huts more squalid, even their code of morality, if they have one, lower. They are polygamous, not polyandrous.

Their temples, consisting generally of two pent-shaped huts on a large square, walled about with loose stones, may be dedicated to Siva or to his consort, but they contain no images of the deities, and the chief god in whose honour they hold prolonged and uproarious festivals, with much drinking and indecent dancing, is a tribal god, sometimes

personifying cholera, of which they stand in mortal dread.

North of the Nilgiri Hills one drops down suddenly into the large native state of Mysore, with nearly six million inhabitants, for half a century under direct British administration, but restored in 1881 to the ancient Hindu dynasty which had gone under in the days of the great Mahomedan adventurers, Haider Ali and Tippoo Sahib. To the wealth of its forests, in which the sandalwood tree, exploited mainly up to the Great War for the German perfumery



HIGHLY DECORATIVE BEAUTY OF UDAIPUR CITY

Udaipur, founded in 1559, is one of the most picturesque cities in India: the beautiful granite and marble palace and the Jaganmata Temple in the Indo-Aryan style being its dominant features. No less attractive are the inhabitants of the city, and this dainty young mother with her bonnie boy striding her hip makes a charming picture against the magnificently-carved background.

Photo: Frank Under



GENTLE VOTARESS OF THE GENTLE JAIN RELIGION

Speaking generally, the Jains are a rich community engaged in banking and wholesale commerce. They practise a strict morality, and so scrupulously regard the vital principle that, not content with being vegetarians, they strain all the water they drink through a cloth to avoid destruction of insects. It might console and sweep the ground before sitting down lest they should crush some immortal soul.

Photo, Major Meek

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market, and to that of its fertile agricultural districts, has been added within the last thirty years that of the great Kolar goldfields, equipped with every modern appliance and served by a railway line of their own, which have produced as much as nearly £2,000,000 worth of the precious metal in one year from their free-milling quartz veins.

Of the native states of India, Mysore is among the most progressive. There are still some primitive Animistic tribes

black magic are in very great request both for the recovery of stolen property and for the secret killing of enemies by cabalistic incantations. Too foul altogether for description are the rites by which both initiation into the art of black magic and its effective practice are accompanied.

Others, on the other hand, are more reputably employed as the guardians of village boundaries, of which they are supposed to have inherited an intimate



GLIMPSE OF ANIMAL LIFE WHILE TRAVELLING NEAR UDAIPUR

The wild woodland creatures of India readily meet intrusion into their forest fastnesses, and the railway lines have succeeded in driving them deeper into the jungle. Yet roadsters, with their insatiable curiosity, quickly grow accustomed to strange sights, and watch the trains go by, and even mount the platform when they never fail to receive kindly attention at the hands of the passengers.

Photo. Frank Butler

in the jungles and the hills, and the population is for the most part of Dravidian origin, and speaks mostly Kanarese, which is another Dravidian tongue. Among the "untouchable" castes, shunned by all the higher caste Hindus, the Holeyas, as the Paraiyans, or Pariahs, of Mysore are called, who form one-tenth of the population, occupy the lowest place of all, though as devil-dancers those among them who are specially credited with a knowledge of

knowledge from the times when their forbears were mere serfs, sold and bought with the land, or chattels owned by the individual cultivators on whose estates they happened to be born. Their houses are mean thatched sheds, often merely partitioned off with a few coconut branches, and easily shifted, according to the needs of times and seasons. They are worshippers of devils and of ghosts, and eaters of unclean food, and the distance within which they may not



STROLLING MENAGERIE AND ITS TURBANED TRAINERS

All over the world a dancing bear or a performing monkey still attracts the attention of passers-by, and India has never lacked in respect of wayside entertainments. The two small simians with their bell-hung collars make an excellent advertisement as they bestride their hirsute mount, whose features are veiled in some apparatus of the show. The bear, too, has a smile for the camera



SWIFT AND SINUOUS CRUELTY BURNING IN THE PARD

Cheetahs, or hunting leopards, are natives of the Deccan, where they are trained for hunting the antelope. They are long-limbed, rough-haired animals, with blunt, only partially retractile claws. When loosed from the leash the cheetah springs on its prey with a swiftness exceeding that of any other mammal, and if it misses the kill seldom follows the quarry, but returns to its master

Photos, H. S. Talbot



DONKEY AND DHOBI ON THEIR HOMEWARD WAY

Indian donkeys are very small, and their life is an incessant round of hard work on food which they mostly have to find for themselves. At the end of the day's work their masters mount the patient little beasts, tucking up their legs, which otherwise would touch the ground, with a grotesque effect recognized by this dhobi, or washerman, homeward bound.



JOGGING ALONG THE HIGHWAY IN THE DUST AND HEAT

These are members of one of the nomadic wandering tribes of India, their particular name being Banjaras. The small family seen here is pursuing its unending journey, slowly and patiently, along the powdered road, the mother with her child astride the back of one of the ubiquitous bullocks that are used so extensively for so many purposes. The bullock makes a good substitute for a saddle pommel.

Photo, R. S. Tuttle



WELL-MATCHED CARRIAGE CAMELS PLYING FOR HIRE

Camels supersede cattle for all agricultural operations in the Indus valley and in the sandy desert that stretches into Rajputana, and are extremely numerous in the Punjab. Broken to harness they make docile draught animals, and are constantly used for vehicles plying for hire. A well-matched pair, like that shown here, cut a very presentable figure in their own familiar environment

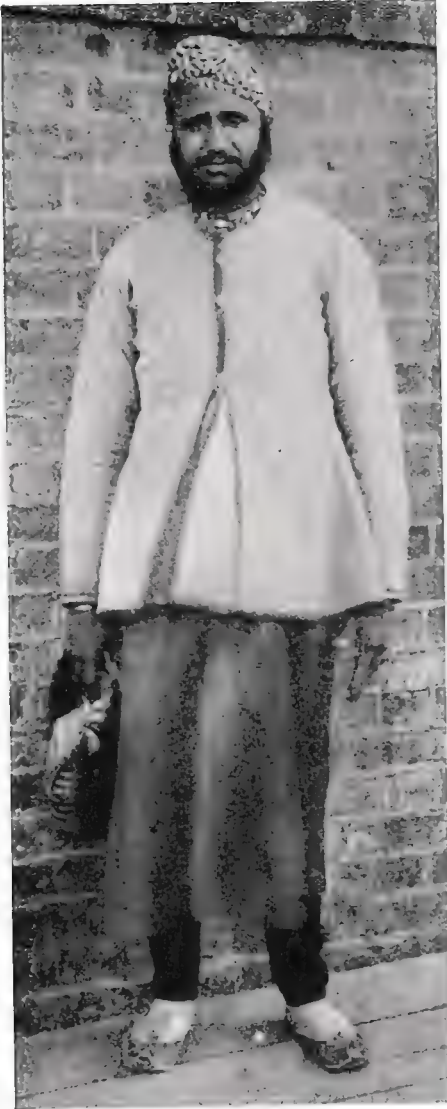


NATIVE LADIES OUT FOR AN AIRING IN A "RATH" AND PAIR

Varieties of the humped breed of cattle in India are numerous, some of them very fine, and Government does much to encourage and stimulate improvement of the indigenous breeds. Notable herds are found in Mysore, Gujarat, the Punjab, Madras, and in the Central Provinces, where there is a particularly high-class breed of trotting bullocks in great demand for wheeled carriages

Photo, H. A. Talbot

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MUCH-MONEYED MAN OF INDIA

This spruce individual, with his trim beard and neat apparel, is a banker, and enjoys much prestige among the members of the community who support his profession

Photo, H. S. Talbot

approach a Brahmin is 128 feet, which is the greatest prohibited distance for any "untouchable" caste.

Only slightly less abased are the Madigas, who are workers in leather, a profession held to be hopelessly "impure" by Hindus of the higher castes. They remove the carcasses of dead cattle and dress the hides to provide the villagers with thongs for their bullock

yokes and buckets for raising water. But among both Holeyas and Madigas some are beginning to emerge out of the slough, either by their own industry and talent for money-making or thanks to the admirable work which is being done among them by Christian missionaries.

Altogether, in Mysore one leaves behind something of the stagnant atmosphere of the Dravidian south and notes a gradual transition to the more progressive atmosphere of Aryan India. Polygamy is rare. Polyandry and infanticide are rare also, and there are scarcely any remains of the ancient matriarchal system. The almost uniformly white garments of the extreme south make room for more varied colours; the women's sari, wrapped round the lower limbs and brought up over the shoulders, is usually of dark blue or dull red with yellow borders; and their tight-fitting bodices, which leave the arms, neck and throat and the middle bare, are often of a gay colour or adorned with gay trimmings. Their hair is picturesquely dressed, in different ways, according to their caste, and sometimes finished off with a spray of bright flowers or with gold and silver ornaments.

Among the well-to-do classes, rich silk from indigenous looms is worn instead of the cotton materials which the poorer classes can alone afford. Other signs of wealth are cumbrous silver anklets, as well as ear and nose rings, sometimes of gold and precious stones. Mysore, the capital of the state, has a large modern quarter, with government and public buildings, including the new palace of the Maharaja, more showy, perhaps, than beautiful; and Bangalore, with a British military station, is one of the most attractive of the semi-European towns of Southern India.

The Mahomedan population of Mysore is small—barely five per cent.—but the Hindus have not forgotten the days of Mahomedan domination from which the British freed them; and even if they were inclined to forget it, they have close to their own borders reminders of what it was and can still be. The narrow strip of territory between Mysore and



PIOUS PILGRIM RETURNING WITH THE HOLY WATER

Countless pilgrims flock yearly from distant parts of India to the river Ganges, the entire length of which possesses sanctity and supernatural powers. On their return many treasure receptacles filled with the sacred liquid, and their hearts are at rest, for having bathed in "Mother Ganga" at the appointed season and with certain prayers they firmly believe that they are washed clean of their sins

Photo N. S. Tschol

INDIA & ITS MYRIAD RACES

the Malabar coast is the home of the Moplas, or Mappillas, a Mahomedan community of over 800,000 souls, partly the descendants of Arab traders who settled from time to time on the coast, and partly of Hindus of the lower castes

Hindu neighbours. None, however, has been so fierce and so widespread as the rising in the summer of 1921, which followed the pro-Turkish agitation engineered by Indian Mahomedan extremists. It was aimed originally at the British

raj, and several Europeans were done to death at the outset, while the town of Calicut was for a short time in some danger.

But it soon took the shape of a ferocious campaign against the Hindus, with plunder, arson, and murder on a vast scale, and indescribable cruelties perpetrated upon Hindu men, women, and children when they refused to pronounce the Mahomedan confession of faith. Large bodies of troops had to be moved into the district, and owing to the very difficult character of the country and the dense forests specially adapted to guerrilla warfare, several months elapsed before the last Mopla bands were destroyed and order at last restored.

Not actually in Mysore territory, but in the adjoining district of the Madras Presidency, north-east of it on the banks of the Tungabhadra river, one of the chief tributaries of the Kistna, lie the mighty ruins of Vijayanagar, once the splendid capital of the last great Hindu kingdom of Southern India to be laid low

by the flood of Mahomedan conquest. The site on which Vijayanagar, the "City of Victory" stood, is scarcely less wonderful than the ruins of the city itself, which once had a circumference of sixty miles.

As far as the eye can see, great masses of bare granite boulders have been piled



ASCETICISM CARRIED TO 'EXTREMES

Held ever in the one position his arm has withered and the finger-nails have grown through the palm of his hand. It is for the advancement of his spiritual welfare that the Hindu ascetic thus mortifies his flesh.

Photo, H. S. Talbot

more or less forcibly converted to Islam in the days of Tippoo Sahib.

Lawless and brave, they have always been notorious for their fanaticism, and there have been periodical outbreaks throughout the last century, sometimes directed against the British Government, but more frequently against their



TWO CHEERFUL CAPTIVES IN TEMPORARY BONDAGE

Forcibly detained thus, the evil-doer has leisure to contemplate his imperfections, but whereas, in England, the delinquent usually had the stocks to himself, here the instrument is capable, if necessary, of accommodating a whole family. By only imprisoning one foot still more accommodation is gained,



PERPETUAL MOTION IN QUEST OF RIGHTEOUSNESS

Less painful than the self-mortification selected by the holy man shown on the opposite page, but more fatiguing, is the religious exercise practised by this Dhanukdhari fakir. He represents himself as in a state of perpetual motion, shuffling his feet and quivering when not walking, and never for an instant keeping still. How he contrives to sleep is a matter into which his admirers do not inquire too closely

Photos, H. S. Talbot

INDIA & ITS MYRIAD RACES

up as if by giants' hands into mountainous ridges, or stand poised one on the top of the other like cyclopean logging-stones, while even the level spaces between these natural scarps are encumbered with detached blocks of such colossal size that one of them has been fashioned into an uncouth but startling figure, some thirty feet high, of the Man-Lion incarnation of Vishnu.

It must have been no easy task to lay out a city for a population of many hundred thousand souls amidst such surroundings. Those granite bulwarks, however, served as natural defences to

strengthen the sevenfold lines of wall which enclosed the inner city with the royal residence and the chief government buildings. To the north the city was protected by the Tungabhadra sweeping round the castellated hills of Anegundi, the parent fortress of Vijayanagar.

A large lake, artificially dammed for purposes of irrigation, covered the southern approach. It is difficult now to follow the exact plan of the city. Only one great street remains relatively intact, with a double line of stone-built mansions, mostly gutted and roofless, but showing an almost unbroken front

of pillared and painted porticoes. These must have been the residences of the great nobles. The poorer quarters consisted largely of mud houses and mat huts, and have long since disappeared. Palm groves and mango trees still line the stone-revetted water-channels which once irrigated pleasure gardens and orchards.

Scattered over the whole area are the eloquent remains of palaces and temples. Neither Madura nor Tanjore can show a more splendid gopuram or pylon than that which rises to a height of over 160 feet at the north entrance of the great temple of Siva, still an object of pious pilgrimage from all parts of India. Nowhere has the sacred architecture of Hinduism found more characteristic expression than in the temples of Krishna and of Vitalaswami, with their terrific deities in dim, mysterious shrines, their pillared halls, their graceful columns, each crowned with the carved plantain-flower bracket, their weird avenues of hippogriffs



ONE OF A LARGE COMPANY OF SAINTS

Usualy of Mahomedan belief, the Fakirs are holy men, supported during life and venerated after death by Mahomedans and low-caste Hindus alike. Rather a miscellaneous lot, they are found throughout India, this man's habitat being in Cochin.

Photo, H. S. Talbot

and other fabled monsters, and their endless processions of ceremonial elephants in bas-relief along the walls.

The "Zenana" palace and the "Ladies' Bath," the Council Room and the King's Throne, a lofty granite platform with sustaining walls on which legends from the Ramayana unfold themselves in storeyed relief, and, of more impressive dimensions than perhaps any other building, the massive domed elephant stables, afford each in its own style abundant evidence of the wealth and art lavished on their capital by successive rulers of Vijayanagar.

The iconoclastic zeal of the Mahomedan conquerors spared nothing in the final sack of the city. They mutilated every carven figure within their reach, just as they struck down every living "infidel" without mercy for age or sex. They made of the teeming city what it has been ever since, a solitude in which King Cobra reigns supreme. But the solitude merely enhances the pathos of so much departed greatness.

Vijayanagar was in its day not only the capital of a powerful state extending from sea to sea across the southern portion of the Indian peninsula from the Kistna down to Cape Comorin, but also the opulent emporium of a vast trade which ultimately came into touch through Goa with the whole Western world. "Its streets," says the Portuguese Barbosa, a cousin of Magellan, who travelled in India in the first decade of the sixteenth century, "are constantly filled with an innumerable crowd of all nations and creeds. There is an infinite trade in the city." Abdur Ruzzak visited it as ambassador from Persia in 1443, and words fail him to describe the splendour of the city, which "is such that the pupil of the eye has never seen a place like it, and the ear of intelligence has never been informed that there existed anything to equal it in the world." Not less dithyrambic is his account of one of the great Durbars which he attended during his residence at Court:—

In pursuance of orders issued by the King, the generals and principal personages



MAKING A MERRY NOISE

Music enters largely into Indian marriage ceremonies, and this trumpeter plays a prominent part in native wedding processions. In unaccustomed ears the fearsome instrument makes a most unholy din

Photo, H. S. Talbot

from all parts of the realm presented themselves at the palace. They brought with them a thousand elephants, which were covered with brilliant armour and with castles magnificently adorned. During three consecutive days the vast space of land magnificently decorated, in which the enormous elephants were congregated together, presented the



WOMAN WATER-CARRIER OF HYDRABAD

Grinding the grain is the chief employment of the women of India, and is regarded as a tedious occupation, but there are many tasks in which the men seldom lend a hand. Water-carrying is taken up by some women almost as a pastime, but judging from the sunken look of this woman the hard work is leaving its mark on her health—if not on her cheery disposition.

Photo, T. A. Arlott



NOVEL METHOD OF TRANSPORTING BARRELS OF BEER

The huge-rask supported on the heads of these Indian women contains here for a British military canteen; a particularly awkward as well as heavy burden it would appear to be, but the women, nothing daunted, step briskly along the street. The heavier the load the quicker their pace, as though they believed that speed would assist them to make their task easier as well as shorter.

Photo. T. A. (Hulton)

INDIA & ITS MYRIAD RACES

appearance of the waves of the sea, or of that compact mass which will be assembled at the day of the resurrection.

Over this magnificent space were erected numerous pavilions to the height of three, four, and five storeys, covered from top to bottom with figures in relief. In the front of this place rose a palace with nine pavilions magnificently ornamented. In the midst the King's throne was set up. The throne, which was of extraordinary size, was made of gold and enriched with precious stones of great value. Before the throne was a square cushion, on the edges of which were sewn three rows of pearls.

During the three days the King remained seated on this cushion. When the fête was ended I was introduced into the middle of four galleries, which were about ten ghez (twenty-one feet) both in length and breadth. The roof and the walls were entirely formed of plates of gold, enriched with precious stones. Each of these plates was as thick as the blade of a sword and was fastened with golden nails.

The glory of Vijayanagar endured for about two centuries, and came to an end when the Moslem Sultans of the Deccan finally composed their own bitter feuds in order to sweep down upon

the decaying Hindu kingdom of the south, the prospect of unmeasured loot stimulating equally their religious zeal and their desire to avenge past defeats. Treachery and cruelty, almost unparalleled even in those days, marked this last campaign. The poor old king, Rama Raya ninety-five years old according to Ferishtah—collected the Hindu hosts together to the number of 900,000 foot and 45,000 horse, with 2,000 elephants and 15,000 auxiliaries.

The clash of battle came on Jan. 23, 1565, near Talikot, to the south of the Kistna. At first fortune hesitated. Rama Raya descended from his litter to encourage his army, and seated himself in a conspicuous position "on a rich throne set with jewels, under a canopy of crimson velvet," with heaps of money all round him for the instant reward of conspicuous bravery. But all was of no avail. A furious charge of Mahomedan cavalry broke the Hindu centre. Rama Raya was captured and his head struck



GRASS-GROWN ROOFS BY SRINAGAR'S TURBID STREAM

From the windows of the houses and on their weedy roofs, from the crowding banks at the wharf, in boats and junks and from every nook of vantage, the thousands strove to see the show, for it is not every day that the royal barge goes by. Still, the dwellers by the water have over the changing surface of the Indian to eat them to their windows.

Photo, G. T. Bookless



TRAVELLING BY EKKA THROUGH THE HEIGHTS OF SRINAGAR

Throughout India the ekka is the ordinary vehicle in which the natives travel, and until recent times was in many places the only one available for Europeans. Two- or four-wheeled, and drawn by bullocks, or, as here, by horses, they are springless, uncomfortable carts in which the traveller sits where and how he can and possesses his soul in what patience he can command

Pink, Polluted, Pink Terror

off, and raised on a long spear to be visible far and wide.

The Hindus broke and fled. The slaughter was terrific, and the plunder of the Hindu camp so great that "every private in the allied (Mahomedan) army became rich in gold, jewels, effects, tents, arms, horses, and slaves." Panic reigned in the defenceless capital, the royal family having no thought but to save themselves and their treasure by headlong flight. On the third day the Moslem conquerors stood within its walls, and for five months the work of slaughter and destruction went on which converted one of the greatest cities India has ever boasted into a

wilderness. Thus ended the last great Hindu kingdom of Indian history.

Most Hindus themselves have now forgotten the very names of the great Vijayanagar rulers, but at the gate of the splendid temple which they built the Brahmin goes on levying his toll from the pious pilgrims. One picture of Vijayanagar will remain always in the writer's memory. The hideous monolithic statue of the Ugra Narasimha incarnation stood out, doubly gigantic and terrific against the flaming background of a stormy sunset, and a young peasant woman, herself little more than a child, with an infant son on her shoulder, stole up in fear and trembling

to lay her propitiatory mite of sweet-smelling wild flowers at the broken feet of the monstrous deity.

The greater part of the Vijayanagar Empire was divided after Talikot between the Mahomedan conquerors, but in the south some of the members of the royal house contrived to retain fragments of territory and a semblance of independence. It was a small raja, claiming descent from the rulers of Vijayanagar, who conveyed to the English in 1629, by a grant inscribed on a plate of gold, the site for the first fort and settlement, a few miles north of Madras, from which British power was to start forth to the conquest of the Indian Empire.

The desolate site of Vijayanagar is only divided by the Tungabhadra river from the great Mahomedan state of Hyderabad, a survival itself of one of the Mahomedan kingdoms which laid it low, and the Hindus who form the vast majority—nearly nine-tenths—of the subjects of the Nizam of Hyderabad know something of what Mahomedan domination meant in olden times in spite of certain restraints which the British overlordship places

on the worst forms of Oriental despotism in even the most powerful of native states.

None is more powerful than Hyderabad. Its population equals that of Belgium and Holland combined, and its area is three times larger. Its public revenue is only about £4,000,000, but

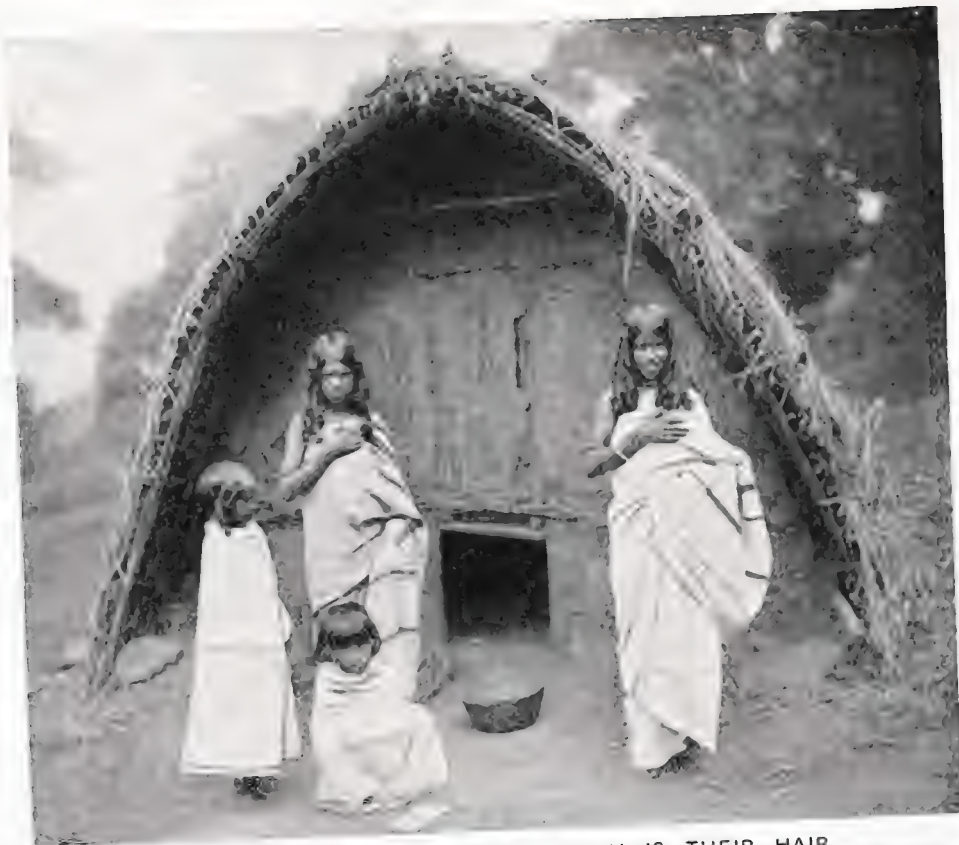


LEISURED BEAUTY OF KASHMIR

Her father is a village headman near Srinagar, the capital of the mountainous and secluded native state of Kashmir, and his social status forbids her employment in the famous shawl industry which has its chief centre in the town

Photo. Col. W. E. Farnham

the Nizam's private wealth is untold, and at court and on his travels, as well as in the privacy of a zenana maintained on a scale which King Solomon himself would have envied, he keeps up in modern India all the traditions of Mahomedan despotism. He traces



TODA LADIES, WHOSE CHIEF GLORY IS THEIR HAIR

Seven yards of unbleached cotton cloth twisted negligently round their body is the only garment of the Toda woman, supplemented in cold weather by a brown woollen blanket bought at the native bazaar but obviously of Bradford manufacture. The only real beauty of these women is their fine and glossy hair, which they twist into ringlets with "curl papers" of dwarf palm-leaves.

Photo, Mrs. Lynde

his descent from one of Aurungzebe's successful generals who brought the independent Mahomedan kingdoms of Central and Southern India under subjection to the Mogul Empire, but when that Empire fell into dissolution, his forbears threw off their allegiance to it, and ultimately entered into relations of permanent alliance with the British raj. The Nizam who succeeded in 1911, and upon whom the King-Emperor conferred the exceptional title of "His Most Exalted Highness," is not only the foremost but the most independent of the feudatory princes of India, and his ideas and methods of rulership are reputed to be sometimes very medieval, though great reforms were introduced on European lines by the two Salar Jangs into the administration of the state in the latter half of the nineteenth century,

and a certain number of European officials are employed at headquarters.

The population is mostly agricultural, and except in a few favoured regions the villages look more than usually poverty-stricken, often consisting merely of small mud houses roughly thatched or tiled, and in the case of the "untouchables," of whom there are a million and a half in the state, of miserable huts made of reeds and hurdles, plastered over with mud and cow-dung. Even among well-to-do Hindus so tenacious an institution as the joint family system breaks down after one generation under arbitrary and oppressive state exactions.

In the great capital city of nearly half a million inhabitants which gives its name to the state, Mahomedan ascendancy is naturally more in evidence than in the rural districts.

INDIA & ITS MYRIAD RACES

Four stately minarets, 180 feet high, rise in the middle of the city, whence four chief roads radiate to its outer walls, and more conspicuous than any of the numerous royal palaces is the Mecca Mosque, built entirely of stone and surmounted by two large domes, rising 100 feet above the arches of the roof. Almost all the great families of the state are, like the reigning dynasty, Mahomedan, and some of their palaces rival those of the Nizam himself for size and ornateness of architecture.

The Mahomedan population is apt to bear itself still with all the haughty pride of a ruling race, and on gala days the young nobles, richly attired and mounted on gaily caparisoned horses, monopolise the principal streets with prancing cavalcades, making the night

as well as the day hideous with the chronic feu de joie of their picturesque carbines and pistols, more suitable, however, for such festive displays than for the stern business of modern warfare.

The ancient fortress of Golconda, on a ridge of bare granite only five miles west of the city, with a castellated wall three miles in circumference and eighty-seven well-preserved bastions, and the granite tombs of the old Kutb Shahi Sultans, may still recall to the Mahomedans of modern Hyderabad the days when Islam was supreme in India. But a British cantonment not much farther off in another direction is also there to remind them that the final responsibility for peace and order and tolerance rests now with the British raj. That is the meaning of the double-storeyed



FAMILY REUNION OF THREE GENERATIONS OF TODAS

Toda men wander far afield when grazing their cattle, and so are seldom at home. To celebrate the return of this head of a family his wife and daughters have donned their festal striped "chudders" and ranged themselves beside him while the aged grandmother smiles happily in the background. The thatched chaity with its conical dome appears rather small for so large a family party.

Photo Mrs. Lyde



HERDERS AND AGRICULTURISTS GATHER AT A WOODCUTTER'S SHELTER IN THE NILGIRI HILLS
 A pastoral tribe in the Nilgiri hills, the Todas are simply herders. The four men, seated the women on the left, are agriculturists. The tribe, one of whom, in white robes and people, whose conditions of life are very primitive. The Todas visit the forests to sell their produce and take back food and various things for themselves and their Toda allies.

Photo, Mr. J. G. G. G.

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barracks built for British troops at Secunderabad, where the broad shady avenues laid out with infinite care throughout the cantonment form a grateful oasis in a great steppe-like plateau, broken only with frequent outcrops of underlying rock, stark and scorched black by the sun.

American Civil War, has come to be known as the black cotton country; and there, too, we pass into a land inhabited by a race largely Aryan in descent, which has played within recent centuries a part in Indian history far more conspicuous than its mere numbers would suffice to explain.



MEMBERS OF AN INTERNATIONAL BROTHERHOOD

The great movement of the Boy Scouts is spreading rapidly in all quarters of the globe, English methods being adopted as easily as across water. The first Indian Scout organisation for boys have been started. In India great enthusiasm is aroused by this movement, one of the chief aims of which is to promote mutual goodwill and comradeship between the boys of the various nations of the world.

Photo. F. Dennis Walker

The southern and eastern portions of Hyderabad state, and especially the wild forest tracts in the north-east, which border the Godavari and merge into the equally wild jungles of the Madras Circars and of the south-eastern districts of the Central Provinces, are chiefly inhabited by Dravidian races. But in the west and north-west the Deccan trap has formed great stretches of that wonderfully fertile black soil which, since the cultivation of cotton received a sudden impetus during the

We are on the threshold of Maharashtra, the homeland of the Marathas or Mahrattas, a hard-bitten people, by no means unworthy sons of the hard-bitten country produced by the peculiar cosmic convulsions which shaped this part of the Indian continent in the womb of Time.

Just within the north-west borders of Hyderabad state, the wall paintings of the rock caves of Ajanta have preserved a singularly vivid record of Buddhist piety and a high standard of art



PARIAHS AT HOME IN A VILLAGE NEAR MADRAS

Besides the four recognized castes or *varnas* in India, there is a fifth-class man who has no caste, and therefore comes under the category of Out-caste or Pariah. Throughout India the Pariahs are looked upon with contempt and aversion, and are treated by other castes as slaves. There is a harsh, harsh existence, and they never know what the future will bring them.

Paula F. Everett Walker



BOYS WHO ARE BLESSED WITH A BRIGHT MEMORY

The Tamils form the most civilized and energetic of the Dravidian peoples, and are certainly the most enterprising of the south Indian tribes. These Tamil school-lads, with their wooden slates and the marks of their god on their foreheads, meet with few difficulties at their lessons; the race is credited with an astounding memory, and possesses countless qualities of patience and politeness.

Photo, F. Desalle Walley

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throughout the eight centuries, from 200 B.C. to A.D. 600, during which they were the abode of Buddhist anchorites, whose freshness and delicacy of expression seem to claim some spiritual and artistic kinship with the devout monks of the early Italian quattro cento.

Among the rock-temples of Ellora, only a few miles off, the great monolithic temple of Kailas, entirely isolated from the surrounding cliff, out of which a courtyard—for it has been hewn 154 feet wide by 276 feet long at the base—has stood, on the other hand, ever since the eighth century, as an imperishable monument to the enduring victory of Hinduism. In the large figures of Siva and Vishnu, and the gigantic columns and many subsidiary shrines of Ellora, all cut out of the living rock with almost cyclopean brutality, there is a note of triumph, which goes on resounding to the present day.

Intensely Hindu is the spirit, too, of Maharashtra. Mahomedan conquerors never extinguished it, though the splendid dome of the Gol Kumbaz over the tomb of Mahomed Adil Shah at Bijapur still dominates the Deccan

tableland, just as the dome of S. Peter's dominates the Roman Campagna. But unlike S. Peter's, the Bijapur dome is an almost perfect hemisphere, raised above the four plain and lofty walls of an austere sepulchral shrine 136 feet square, and it encloses the largest domed space in the world.

Not all, however, of the Mahomedan buildings of Maharashtra are marked by the same stern simplicity, and even at Bijapur, itself built largely from the spoils of Vijayanagar—both names meaning "The City of Victory"—the Ibrahim Rauza and several other mosques betray Hindu influences in their more florid style of architecture and infinite wealth of ornamentation.

The Hindu temples of Maharashtra are themselves of a different order from those of Southern India. They have not the same majesty of size nor do they inspire the same sense of monstrous awe. Many of them are sacred to the usual great gods and goddesses, but the villagers prefer to worship at the more popular shrines of the playful Hanuman, the monkey-headed, or of the wise and good-natured Ganesh, the



WHERE CHARLATANISM FATTENS UPON SIMPLE CREDULITY

Quack doctors are not infrequently seen in the streets of India extolling their wares with successful effrontery to a credulous public. Many of these charlatans do a brisk trade in their quack medicines and panaceas, and travelling from place to place, never stopping to hear the result of their remedies, they invariably find the patrons and dupes in whom their hearts delight

Photo, F. Deaville Walker



MONOTONOUS TASK ENLIVENED BY MELODIOUS SONG

Mortar work in India is quite an attractive occupation. Round and round the bullocks travel, causing the great stone wheel to revolve which grinds the mortar, and their master alternately whips them and sings to them. He sings in a cheery, humdrum manner, the grating of the wheel his only accompaniment, but song relieves the monotony of labour, stimulating even the beasts

Photo, Norman Whitley

elephant-headed. Above all, the favourite god tends to assume with the Marathas a peculiarly national character, and his cult to be associated with that of national heroes. For the Marathas were imbued with a strong sense of local and racial nationalism long before there grew up in India the broader conception of an All-India nationalism. It was Sivaji, the great soldier and statesman and adventurer of the seventeenth century who first summoned his Marathas to revolt against Mahomedan domination, and it is not merely Maratha poetry and Maratha legends that connect with his deeds of prowess most of the hill-forts whose frowning walls, often still intact, crown many of the topmost crags of the Western Ghats.

The grim battlements of Pratabgarh—as stout as any of the English border castles—look down upon the valley where, meeting Afzul Khan for an unarmed parley, and ripping his bowels open with the steel “tiger-claw” concealed in the folds of his quilted

coat, he fell on the Bijapur Mahomedans and smote them hip and thigh.

Another of his mountain fastnesses he called Singarh, “the Lion’s Den”—for was he not the lion of Maharashtra?—and in a third called Raigarh, “the Royal Fort,” he was crowned as king in 1674, and died in 1680. Satara, where his famous “tiger’s claw” and his great sword, Jai Bhawani, are shown to the present day, lapsed to the British raj just before the Mutiny; but in Kolhapur, chief among the remaining native states of Maharashtra, the reigning Maharaja claims descent from the founder of the Maratha power.

Sivaji, like the Hindu kings of old, had a great Brahmin as his principal adviser and minister, and Poona, which became in later days under the Maratha Peishwas, the seat of Maratha government when the real power passed into the hands of the Brahmins, has remained under the British raj the cultural centre of Maharashtra, and, with all its excellent modern schools and colleges, a great



BRAHMIN WISDOM FIXING THE DATE OF THE RICE HARVEST FOR THE VILLAGE FARMERS

These are men of Vagdevshi in the Kula Valley, one of the northern valleys of the Himalayas, engaged in the important ceremony of fixing the date on which the rice harvest is to begin. The Brahmin with the book in his hands has been called up from the Plains to settle the propitious date. The same man carries with him, and knows exactly the time that with the district, but to keep up his reputation he goes through the minutest calculations before he arrives at his conclusions.

Photo, N. Richardson

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stronghold of Brahminical influence, while it shares with Mahábaleshwar, on the very crest of the Western Ghats, the distinction of serving as summer quarters for the Government of Bombay, and is from its strategic position the military capital of Western India.

From Parbati Hill, so called after a great temple dedicated to the consort of Siva, Poona is seen lying in the midst of an almost treeless plain, with the confused roofs of the crowded native city and the wide avenues and carefully-tended gardens of the European quarter embosomed in a broad belt of enclosed



FAITHFUL SERVICE

European women resident in India have cause to bless the ayah, ladies' maid and nurse. Her devotion to her mistress and to her employers' children is perfect

Photo, H. S. Talbot



IRREPRESSIBLE MENDICITY

Beggars constitute a regular professional class in India. The pertinacity with which they continue to demand alms is fully displayed by this ferocious-looking mendicant

Photo, Publishers' Photo Service

orchards and umbrageous groves. Old and new India live there side by side, commingling nowhere perhaps so effectively in the spirit as in the Servants of India Society, founded by one of Poona's most distinguished and enlightened sons, Mr. Gokhale, for the moral and social as well as political advancement of the Motherland, to whom its members dedicate their lives.

Impulsive and quick to respond to racial and religious emotions, the Marathas have many admirable



TRUE DEVOTION AT WORSHIP IN THE TEMPLE OF THE MIND

Seated on his prayer-stool, set close to the ground so as to afford no scope for machinations of the evil one, and armed with bell, book, and candle, this Brahmin devotee makes puja—act of worship—to his gods. With his right hand thrust into a black stocking-like glove he tells the beads within, free from observation, greatly intoning his ritual the while.

Photo, Mrs. Lyons

qualities. Hard-working and frugal, theirs is a country beautiful indeed, and grand in many of its aspects ; often doomed to scarcity and famine when the rains fail to surmount the lofty barrier of the Western Ghats ; lightning-riven and scorched black by a pitiless sun ; and again with splendidly fertile tracts and gracious prospects, but always a divine inheritance set apart for the Maratha people by the gods themselves.

Each village is a little world of its own within the larger world of Maharashtra, where the daily round of the Hindu peasant's life can be seen at its very best. He rises at dawn, and after worshipping the household gods, he arouses the bullocks and oxen, stalled close to his own humble dwelling-house, and strolls off towards his fields, driving his oxen in front of him and carrying in a cloth the coarse cakes cooked and wrapped up for him overnight by his womenfolk, with an onion or some other spicy condiment to season his frugal breakfast ; and whether it be to plough or to sow or to reap, he works on with only short intervals for rest, till at midday the housewife, who has swept and garnished the mud floor of the house, cleaned the few metal or pottery utensils which constitute its modest equipment, drawn water at the village well, and ground from the handmill the necessary supply of flour for the day, sallies forth about noon with the meal for which the hungry husbandman is by that time more than ready.

The men collect together and partake of it in common, and after perhaps an hour's slumber return to another short spell of work, while the

women pick up the fragments and go home to make everything ready for the evening hours of leisure which crown the day's toil for men and women alike. Those are the hours when the rustic story-teller and the local bard earn un-failing applause and a few extra crumbs of food with tales from the great Hindu epics, or with legends of olden times when Sivaji plucked the hated Mahomedans by their beards, and Maratha horsemen swept across India to the famous Ditch of Calcutta and to the marble halls of the Great Mogul at Delhi.

On innumerable festival days, or when the agricultural season is slack, the whole village turns out, the men in clean white dhotis, and the women draped in their graceful saris of brownish-red or bluish-green edged with yellow,



BRIGHT-EYED DANCING GIRLS

Borne along in their decorative though not too comfortable carriage, these Nautch girls display all the smiling animation with which they are credited by Western imagination, unaware of the drab and seamy side of their life



STREET IN DELHI LEADING TO THE STEPS OF THE GREAT MOSQUE

Delhi, the capital of India since 1911, contains many notable structures, among the most beautiful of which is the Great Mosque, or Jama Masjid, erected by Shah Jehan in the middle of the seventeenth century, and said to be one of the finest buildings of its kind in India. Delhi is a prominent industrial centre, and is famous for the artistic productions of its native craftsmen

Photo, Mapes W. J. P. Hall

and bangles of glass or metal on arms and ankles, to visit some popular shrine or to make merry at some neighbouring fair; and wherever they go the state of the crops, the prospect for the next monsoon, the rise or fall of the few prices on which their livelihood depends, the good luck or the bad luck of their neighbours and their own will furnish never-failing themes of conversation and easy jest, while the keener spirits among them break out into boisterous song in honour of the gods that personify the ever present forces of nature all around them, and in celebration of the past and future destinies of their great sacrosanct homeland, Maharashtra.

Village life no doubt has its tragedies in Maharashtra, as elsewhere, and ghosts and witches, and rapacious money-lenders and almost equally rapacious Brahmins, may play havoc with many a tormented home, but nowhere else perhaps in India is the simple *joie de vivre* so widespread and so hearty.

From its westernmost edge this great basaltic plateau, which drains eastwards in much gentler slopes, drops down in a series of precipitous scarps into the Konkan, a relatively narrow strip of wildly broken and often heavily timbered country, which divides the Western Ghats from the Arabian Sea. Extremely fertile in some parts and covered with

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a luxuriant vegetation down to the sea shore, the Konkan is said to have been redeemed from the ocean by the gods themselves as a homeland for a party of shipwrecked Brahmins, the mystery of whose origin lingers unsolved to-day behind the grey eyes, almost unknown elsewhere in India, of the Chitpawan Brahmins who claim descent from them.

At the southern extremity of the Konkan lies Goa, once the prosperous capital of the Portuguese dominions in India, and the first great trading centre through which India was brought into contact with the West. Of old Goa there remains little but two large

churches with some subsidiary ecclesiastical buildings, the cathedral founded by Albuquerque, and the Bom Jesus, which still attracts Roman Catholic pilgrims even from Europe to worship at the splendid tomb of S. Francis Xavier ; and between them the spacious square in which the Holy Inquisition consigned its victims to the stake.

Was it the curse of the Inquisition or the pressure of changing economic conditions that caused its downfall ? Anyhow, its downfall was complete. The jungle has swallowed up its palaces, and dank grass has obliterated its once crowded thoroughfares. A new Goa



IMPRESSIVE SCENE IN THE COURTYARD OF THE JAMA MASJID, DELHI

The Great Mosque, one of the many majestic architectural glories of Delhi, has three domes of white marble, and two lofty minarets between which and the great entrance arch are graceful arcades surmounted by panelling in red sandstone and white marble. The crowded courtyard on the occasion of a Moslem festival is a sight not easily forgotten

Photo, Stanley R. Martin



CEREMONIAL OBSEQUIES ATTENDING THE DEATH OF A MAN OF THE SERVILE CLASS OF HINDU SOCIETY
 The last ceremonies rendered to the dead by the Sadras, members of the korthi or servant class of Hindus, are accompanied by much formality. The body of the corpse is incinerated, and having been made as elegant as possible the dead man is placed in a sitting posture on an open litter or in a palanquin, splendidly decorated with garlands of flowers, betelna leaves, and valued cloths, and borne on the shoulders of men by poles to the funeral fire.

Photo: F. David Waller



PATHETIC YOUNG INDIAN VICTIMS OF THE IMMEMORIAL SCOURGE OF THE EAST

Practical Christianity shows itself nowhere to more advantage than in its work to alleviate the lot of the unfortunate victims of leprosy which is so common in the East. These young people are inmates of a large leper asylum at Peradenia, in the Ceylon district. Already afflicted in some degree with the disease, they are kept apart from the adults, men and women, for whom the asylum was founded, and are carefully watched and treated, and receiveable education.

Photo, Miss M. N. T. 1902

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IN UNSTABLE EQUILIBRIUM

Amazing strength and agility are displayed by the native acrobats who wander about India. Long practice, requiring no little nerve and balance to fall on the part of the assistant, must have preceded perfection in this balancing feat.

Photo, E. P. Giles

was built nearer the sea with an array of whitewashed public buildings, which make a show of Western gentility along the river bank. One of them, of more ambitious structure, is the residence of a high Portuguese official who continues to be styled "Governor-General of the Indies."

Bombay, once also a Portuguese settlement, is to-day what Goa might have been—the western gateway of

India, where ocean-going steamers unload their freights of passengers and merchandise from the Occident to be distributed all over India by the iron roads which in long loops and heavy gradients have carved their way up a northern gap in the Western Ghats.

Bombay—the Bay Beautiful, as the Portuguese aptly named it—is more than any other city of the British Indian Empire a microcosm of modern India, a fairy city, with the fine sweep of its bended coast and its splendid sea-front from Kolaba Point, thrusting out towards the famous lighthouse, to the firmly-planted heel of Malabar Hill, seven miles away, and its ancient islands quivering on the salt waters, and the jagged line of purple mountains which are the great staircase on to the Deccan tableland.

A matter-of-fact, very modern and bustling city, too, in which motors and motor lorries and taxis jostle the slow creaking country bullock cart and the ramshackle one-horse vehicle with its close-drawn shutters that conceal a veiled freight of purdah ladies; even an ugly black city where the

countless chimneys of cotton mills and factories blot out the blue sky with a thick pall of low-spreading smoke, and always a Babel-like city of many voices and many tongues in which all the ages and all the races, not of India alone, jostle one another in clamorous confusion.

Less picturesque than many others but more peculiar to Bombay, and indeed in no small degree its makers, are the

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Parsees, barely 1,000,000 of them all told, descendants of Zoroastrian refugees from Mahomedan persecution in Persia some ten centuries ago, whose purer Aryan blood has made them on the whole more responsive than any Indo-Aryans to the influence of the West. The majority of the older generation may still be recognized by their shiny-black mitre-shaped headdress, and their priests are still always white-robed.

Tenacious of their ancient customs, gruesomely typified in the Towers of Silence on which, instead of burning or burying their dead, they expose them to be devoured by vultures lest mortal corruption should contaminate the sacred elements of fire, earth, and water, and above all of fire, which is the supreme object of their worship, the Parsee community stands apart in race and in religion. None can be of its



SINEWY LEANNESS POISED UPON A LIVING ARCH

Among the itinerant entertainers met with in India, the contortionist seems to be as popular as any. Men and boys are able to twist their bodies into the most extraordinary positions. They are, of course, trained to the business from earliest youth, and keep their joints extremely supple. A contributory cause of their flexibility may, perhaps, be the fact that they carry so very little flesh

Philip Henry Cox

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membership except by birth. But in all other respects they have thrown themselves whole-heartedly into the stream of modern life. They are essentially traders, and from small beginnings as petty shopkeepers and money-changers and retail traders, many of them have risen in the course of a few generations to be captains of commerce and industry and finance in the foremost commercial and industrial and financial city of India.

The Parsees were the first to appreciate the value of Western education and the first to combine with a more exclusive sense of communal pride in the achievements of their own peculiar race a broad sense of civic pride in

the greatness of Bombay. Their magnificent donations and their educational and philanthropic institutions have been as conspicuous as the marble and stucco palaces which, not a few of them under the very shadow of their Towers of Silence, gratify the opulent tastes of a plutocracy whose social ambitions and public services have found an equal reward in the titles and distinctions conferred by Government on most of the leading Parsee families.

Bombay owes its prosperity in the first instance to British enterprise and to the British rule of law, and nowhere else in India have Hindus and Mahomedans also taken so active a share in its expansion, but the contribution made



BALANCING FEAT OF A WANDERING ACROBAT

These travelling shows of India proceed from place to place, taking their audience and their fortune as they come. Above is seen a troupe of peripatetic contortionists who, beside their ability to twist themselves into various astonishing attitudes, are also prepared to give a display of tight-rope walking. A chance meeting with a few Europeans, and the apparatus is soon erected.

Photo, Harry Cox



INTERESTED CRITICISM OF TONSORIAL ART

Highly esteemed among all visitors to the compound is the native barber, who retails the latest gossip from the bazaar while performing services indispensable to every self-respecting Hindu. Thoughtfully he supplies his patron with a mirror, wherein to watch the progress of operations down to their conclusion in a deft twist of the ends of the moustaches round the ears

Photo, Mrs. Lynde

to it by the intelligence and industry and public spirit of the Parsee community is in many ways unique. With a population of about one million, Bombay, originally built on a narrow tongue of land, hemmed in on two sides by the sea, is at last breaking across the boundaries within which its industrial growth and the constant influx of labour threatened it with intolerable congestion. Vast reclamation and extension works are giving it elbow-room to develop on ample lines not unworthy of the Manchester-cum-Liverpool of India.

North of Bombay the Marathas are soon left behind. Beyond Nasik, a sacred city on the Godavari river, itself only less sacred than the Ganges, and the great dividing line between Southern and Central India, we pass into Gujarat, with its own tongue and its own proverbially bucolic population, which

the wild preachings of Gandhi, a native of Gujarat, roused only too successfully out of its bovine apathy.

Ahmadabad, the capital of Gujarat and second only to Bombay as a centre of the modern cotton industry, has this in common with Bijapur in Maharashtra, that it was once the seat of a splendid if short-lived Mahomedan dynasty, the Ahmad Shahi Sultans, who have bequeathed to it a wealth of peculiarly interesting monuments. It may even be of some interest to Englishmen that, to a saint with whom it has been sought to identify the English S. George, Mahomedan tradition ascribes the foundation of Ahmadabad.

The Arab historian, Firishta, describes Ahmadabad as in his day "the handsomest city in Hindustan, and perhaps in the world," and its monuments present the nearest approach to a fusion between Hindu and Mahomedan types



PRACTISING HER HANDICRAFT IN FULL PUBLIC VIEW

Sitting on the floor of a shop by the roadside, this woman artist decorates red lacquered furniture with designs in other colours, being engaged at the moment in lining some bedstead legs with yellow. The average Hindu, unless known nothing of the vagaries of the "artistic temperament," and earlier on his work in public with polemicist indifference to the criticism of casual onlookers.

Photo, Mrs. Lynde

of architecture. That even the mosques bear evidence of Hindu rather than Mahomedan inspiration is probably due not merely to the ascendancy exercised over the Mahomedan conquerors by Hindu civilization in many ways superior to their own, but to the genius of a community that had acquired, and still to some extent retains, a monopoly of the building craft of Gujarat.

Jainism, originally a revolt against Hinduism, akin to Buddhism, and of about the same date, never rose to quite the same eminence, and perhaps for that reason was never so completely crushed out. There are still some four million Jains in India—simple, peace-

loving folk, who carry their dread of taking away life in any form to such lengths that they will often wear a bit of muslin over their mouth lest they should destroy some minute insect by swallowing it, or, if they have to remove vermin from their person, will preserve them in a small box until they can safely throw them away, and for the most part prefer trade and craftsmanship to agriculture because the plough may kill a worm.

The Jains have a tendency to revert to Hinduism, from which they never diverged quite so far as the disciples of Buddha, but they have their own Scriptures and their own literature, and

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their own temples in which they have developed their own style of architecture, and in Gujarat they attained before the Mahomedan invasion a considerable measure of political as well as cultural ascendancy.

So at Ahmadabad the craftsmen of the Jaina school worked for their Mahomedan conquerors as they had worked for their Hindu rajahs, and embodied in the mosque of Ahmad Shah, and, outside the city, in the octagonal tomb of Ganj Bahksh, the spiritual guide of Ahmad Shah, and, above all, in the exquisite mosque and tomb of Ranees Sepree the architectural genius already displayed in their earlier temples on Mount Abu and revived once more

in the great temple of Hathi Singh, built in the middle of the last century at a cost of one million sterling.

To the present day these master-builders possess, jealously locked away in iron-bound chests preserved for safe keeping in their temples, many ancient treatises on civil and religious architecture of which only a few have hitherto been published.

Eastward from Gujarat, the three great native states of Baroda, Indore, and Gwalior stretch far across Central India, and powerful Maratha rulers, Gaekwar, Holkar, and Scindia, have retained there large slices of the empire achieved by their ancestors a century and a half ago at the expense



ORIENTAL ANTIPATHY TO LABOUR-SAVING INVENTIONS

Oriental conservatism breeds complete indifference to advantages that might be secured by the adoption of new methods. Thus these sawyers adjust a ramshackle framework of poles lashed together with bits of rope, and prop the timber to be sawn up against it with stones. The entire apparatus has to be taken down and readjusted for every section of the block that is being sawn up

Photo, Harry Cox



HAPPY-GO-LUCKY CHILD VAGRANT

He is of the Brahui stock, and belongs to a nomadic tribe from the highlands of Baluchistan, who, with an innate love of liberty, wander at will, knowing no settled home or occupation

Photo, V. S. Manley

of the moribund Mogul Empire. But the peoples they rule over are not Marathas, and the army which tramps every twelve years to Ujjain, and is fed and entertained there for a whole month by the Maharaja Scindia, presents a far stranger spectacle than any of the Maratha armies which his ancestors led forth to its conquest can ever have presented.

At most times Ujjain is a quiet, old-world little town with narrow, tortuous streets and quaint native bazaars full of varied wares and painted houses with latticed windows and delicate woodwork.

But it never forgets that it owes its birth to the gods themselves. When Uma wedded Siva her father slighted him, not knowing who he was, for the mighty god had wooed and won her in the disguise of a mere ascetic mendicant.

Horried at her father's blunder, she made atonement by casting herself into the sacrificial fire, which consumed her in the presence of gods and Brahmins. Hence she is worshipped also as Sati, the prototype of all the pious Hindu widows who have since then ascended the funeral pyres of their husbands in order to accompany them into the next world. So maddened with grief was Siva when he gathered up the remains of his unfortunate consort that he danced about with them in a world-shaking frenzy, and the scattered bones fell to earth—here an arm, a foot there, and wherever they fell the spot became sacred and a temple sprang up in her honour. One of her elbows fell on the banks of the Sipra at Ujjain, and few shrines enjoy greater and

more ancient fame than the great temple of Maha-Kal, consecrated to her worship and to that of Siva.

Its wealth was fabulous when it was looted and destroyed by Altamsh and his Pathan hordes in 1235. The present buildings are, for the most part, not two hundred years old, and remarkable chiefly for the insistency with which the lingam and the bull, the favourite symbols of Siva, repeat themselves in shrine after shrine.

Ujjain is one of the seven most sacred cities of India, and while every year it attracts large numbers of pilgrims, it

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holds in every twelfth year an extraordinary festival to which as many as three hundred thousand people flock from all parts. The peculiarity of this festival is that, in memory of the form which Siva assumed when he wooed Uma, it attracts a veritable army of sanyasis, or ascetics, sometimes as many as fifty thousand, whose sanctity is measured by their nudity.

Seldom, except at the great Jaganath (Juggernaut) festivals at Puri, is a larger congregation seen of weird figures, some clothed only with their long, unkempt hair; some with their bodies smeared all over with white

chalk and the symbol of their favourite deity painted conspicuously on their foreheads; some displaying ugly sores or withered limbs as evidence of life-long mortification of the flesh; some moving with dreamy eyes and impassive features, as if lost already to this world's realities; some with frenzied eyes shouting and brandishing the instruments with which they profess to torture the flesh into subjection; some with sly, leering eyes and heavy, sensuous jowls affecting a certain coquetry in the ritualistic adornment of their well-fed bodies—surely the strangest medley that the world can show of fanaticism, of harmless religious



SMALL ASPIRANTS TO KNOWLEDGE WITH THEIR BOOKS

Education is by no means compulsory in India, yet a growing number of natives are coming to realize its advantages. It is now possible for a poor lad to pass through the official schools, primary and secondary, and so to one of the universities, where a State scholarship may be obtained, enabling the holder to study in England. Above are seen five young hopefuls

Photo, Harry Cox



WANDERERS IN THE HIMALAYAN HEIGHTS

Way-worn and weary is this Tibetan mother, tramping with her strapping infant the rough Himalayan road. The Tibetans invariably carry their children slung in a shawl round their backs, while the Hindu woman carries her baby across the hip

Photo. Frank Jell

mania and of palpable imposture.

Just as untouched by modern life, and far more attractive, is the picture of Hindu chivalry which has survived in the large group of Rajput states that expand to the west and north-west right up to the valley of the Indus. The British power that spared the great Maratha states of Central India at the beginning of the nineteenth century held them from laying hands on Rajasthan when its rulers could have looked nowhere else for help.

A stern, stepmotherly country on the whole, this epic Rajasthan, this "land of kings among men"; an area larger than that of the whole of the British Islands; a not infertile soil wherever there is water to give life to it, but with infrequent streams, apt to run quickly dry and a very scanty rainfall; great stark plateaux with rocky outcrops, and towards the Indus a vast stretch of almost unbroken desert; sparsely populated, and the rare towns, built as they were for the most part as cities of refuge, at the foot of some impregnable hilltop crowned with the battle-mented castle of the Rajput chief, lord, or overlord of the surrounding country.

Whence exactly this martial race of Rajputs came, though clearly of Aryan stock, and in what remote age, historians have not yet definitely established. But, as



FOURFOOTED "JACK-OF-ALL-TRADES". IN A NOVEL CAPACITY

At a very early age the Indian donkey has to work for its living, and its days are spent chiefly in carrying heavy weights in position for building or road mending purposes. The monotonous and painful task of treading corn must come as a god-send to these patient animals which, weak of stature and badly fed, suffer not a little at the hands of their taskmasters



TESTING THE "PATIENCE OF THE LABOURING OX"

In an unceasing circle these oxen tread the corn in old-time fashion. A bell is often attached to one of the animals, its pleasant jingling inciting them to energetic movement, and the persuasive speech and well-timed blows of the master succeed in lifting the harassed beasts, thus fulfilling to a nicety the purpose of labour; for the wearied ox ever sets down his foot the more heavily

Photos, V. S. Manley



AMID THE SOLITUDES OF THE WORLD'S HIGH PLACES: GIGANTIC RAMPART OF HIMALAYAN HEIGHTS
 The Himalayas, which contain the highest peaks in the world, rise from the plains of the Ganges generally parallel, forming a stupendous barrier between North India and the high plateau of Tibet. The enormous ranges are covered with cliffs, but the Indians who dwell in the isolated valleys of these lofty altitudes have learnt the language of the mountains, and their feet may tread without fear the rugged path-lade peaks the steepest tracks which

Photo. F. Stanley Weller



INFLATED RIVER-CRAFT OF THE HIMALAYAN HINDU

This curious canoe rides the waters of the river Sutlej. The "dreas," or "mussocks" as they are sometimes called, are inflated bullock skins, but are exceedingly light, and when about ready to be manipulated with care, as they are easily overturned. The native lies across the "drea," paddles with his hands, and steers with his feet. If there is a passenger, he sits astride the native.

Photo, Frank Sisk

becomes their claim to have descended from the sun and the moon, their prowess has filled for ten centuries many splendid pages of Indian history. The Pax Britannica has tempered the fierce clan jealousies and the strife of personal ambitions which made the Rajputs powerless to oppose a united front either to Mahomedan or to

Maratha invaders. But under the aegis of the British crown the Rajput states still represent a feudal stage of society resembling in many ways that which existed in the European Middle Ages.

Absorbed long ago into Hinduism, they seem to have adapted its caste system to their own tribal institutions, and if the Brahmin may sometimes be



NATIVE OF THE PUNJAB AND HIS TRAVELLING COMPANION

India has no lack of street entertainers; jugglers, acrobats, and numerous followers of charlatanism may be met with at every corner. The dancing-bear is a less common sight; this fine specimen was captured in the Himalayas, where such huge beasts abound, and now accompanies its captor on his wanderings, helping him, through ungainly antics or so-called dances, to earn an honest anna

Photo, Ernest Gilchrist



PAHARI WOMAN ENGAGED IN A TOILSOME TASK

The wrinkled, careworn face of this Pahari, or hill-woman, speaks of a life of great hardship, and the occupation of stone-breaking must strain her old limbs to the utmost. No matter what the work, these hill-women, who always wear baggy trousers drawn in at the ankle, never discard their ornaments, which are regarded by young and old as an indispensable addition to their apparel

Photo. Frank Scott



PRIESTLY MENDICANTS OF THE SIMLA HIGHLANDS

The Brahmin, or priest, is the first of the four recognized classes of Hindus, and all priests are Brahmins, but all Brahmins are by no means priests. These three members of the priestly brotherhood, photographed in the hills near Simla, have exchanged their monotonous temple duties for the precarious life of the wanderer, but the orthodox take care that they never lack for food

Photo. Frank Scott

the real power behind the throne, the Rajput prince is revered and feared as the lord and father of his people, and he commands the unquestioning allegiance not only of the warrior caste that claims kinship with him, but of the agricultural caste that tills his land, and of the artisan castes in the towns and of the few primitive tribes that represent a survival of the aboriginal population.

The younger generation of Rajputs may have been educated at the Chiefs' Colleges at Ajmer or Indore, may speak English and play cricket, and, above all, polo, and shoot and go pig-sticking with the British sahibs, whom they know

how to treat as comrades without fear or favour. Some of them have larger political ambitions, and are playing a leading part in the new Council of Indian Princes at Delhi. Some have learnt to move so far with the times that they have introduced into their states a pale reflection of the latest democratic institutions of British India. But the greatest of them still stand in the old ways.

At Udaipur, the city of white marble palaces mirrored in azure lakes, the aged Maharana, whose ancestors refused to defile the bluest blood of Rajputana by giving their daughters into marriage with the Mogul Emperors in the prime

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of their power, sleeps on a low trestle bed of woven matting in a high turret chamber more like an armoury than a royal bed-room, with his sword at his side, and his men-at-arms in coats of mail keeping watch at the door, and his family Brahmin reciting sacred mantras at the household shrine.

He himself once a year officiates as the high priest of his own house at the ancestral temple of Mahadev, the great god Siva, built in a narrow defile, of which the gloom enhances the majesty

of a solemn and unique ceremony. Few of his people can read or write; fewer still do not know by heart the romance of Prithvi Raja, who fell before the Mahomedans in 1192 at Talawari, the Flodden Field of Rajasthan, with the flower of Rajput chivalry, or the grim tragedy of Chitor, the ancient capital, when the beautiful Queen Padmani and all the ladies of the court, and all the wives of the fighters, "built up a vast funeral pyre in the centre of the city and passed, as in a chariot of fire, into



SOCIABLE SPRITES OF THE HIMALAYAN PASTURE-LANDS

These merry young people are tending livestock in the hills near Simla, and as children of the Paharis or hill people, their duties come quite naturally to them. They are very friendly towards strangers, always ready with a smiling welcome, and the dirty rags which cover many of these lithe young forms detract no whit from their general attractive appearance

Photo, Frank Sudd



BROAD BACKS THAT PULL CUMBERSOME BURDENS

Trussed up securely in supports of twisted branches, enormous loads of grain or straw can be packed on the bullock-carts, and the docile Indian bullock draws them along the roads at a snail's pace with good humoured placidity. Should he become stubborn and refuse to move, blows with a thick stick, and energetic tail-twistings, usually restore him to his normal equanimity

Photo, Frank Scott

the heavens," while the warriors, clad in the saffron robe of sacrifice even unto death, rushed headlong through the gates to snatch victory from the enemy's overwhelming hosts.

Behind a triple line of walls and bastions, the castle of Jodhpur, both palace and fort, stands in grim magnificence on an isolated rock 400 feet above the surrounding plain, mounting guard over the old walled city, pierced by six gates still studded with sharp iron spikes to protect them against the fury of the ramming elephants. Though Jaipur itself is a less ancient city, whose pink painted streets look rather garish save when they merge into a flood of sunset glow, the venerable Maharaja is among the most conservative of Rajput

princes, and still lives in the traditions that haunt the deserted palace of his forefathers at Amber.

Absolutely remote from the modern world is Bundi, perhaps the most picturesque of all the towns of Rajputana, in a gorge nearly surrounded by steep wooded heights, of which its narrow streets and many storeyed houses climb the lower slopes in crowded tiers. In the whole city the post-office is the one building that looks out of place. For it alone has notices printed in English, and a clock that marks the progress of time where time would otherwise seem to have stood still for the last two centuries at least.

Above the town the Maharaja's palace rises in a series of terraces and

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hanging gardens clinging to the mountain side; and when his Highness was lying so dangerously ill that it was decided to summon expert advice, it was only after having run the gauntlet of half a dozen courtyards and halls and staircases, through crowds of resentful, murmuring courtiers and scowling men-at-arms, that the doctor, though known to be invested with all the authority of the Imperial Medical Service, was able to force his way to the ruler's private apartments, and then only after many mysterious consultations with terrified ladies whispering messages of persistent

delay from behind the purdah was he allowed access to his illustrious patient.

Fortunately, in his skilled hands, the Maharaja recovered speedily, and his gratitude took the no less characteristic shape of extending to his medical adviser the privilege hitherto never granted to a single non-Rajput of shooting a tiger in the Bundi jungles!

At Bikaner, on the fringe already of the great Thar desert, the Maharaja, better known to Englishmen than any other Rajput Prince, both as one of India's representatives at the Paris Peace Conference and as a right royal



GROUP OF HINDU ASCETICS SUNK IN SILENT MEDITATION

They belong to the great army of Indian fakirs, which term has come to include not only the vast numbers of wandering Mahomedan mendicants, but also Hindu, Sikh, and Jain religious devotees. They have renounced the world in order to attain perfection of soul, and the austerity of their

Photo, Frank Scott

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host in the modern palace of red sandstone and white marble, equipped with every Western luxury which he, and doubtless his guests, too, prefer to the grim stateliness of the old fort, stands for a new spirit of progress in methods of state administration and governance which few other Rajput states have yet emulated.

Far beyond Bikaner, and a mere oasis in the heart of the great desert, Jaisalmir, a small poverty-stricken town of barely 7,000 inhabitants, enclosed within great fortified walls three miles in circumference, is the last outpost of Rajputana in a strangely inhospitable land. The history of the rulers of Jaisalmir is as grim as their barbaric surroundings, or as the massively buttressed and bastioned fort which protects the straggling pile of buildings that are the Maharaja's palace, crowned by a huge umbrella of metal

on a stone shaft as the emblem of his rude sovereignty.

Outside, and to the west of Rajputana proper, two peninsulas washed by the Arabian Sea—Kathiawar, which is split up into 188 small native states, mostly under Rajput rulers, and Cutch, "the sea-coast land," whose Maharao is also of Rajput descent—cut off the main part of the Bombay Presidency from its northern province of Sind and the estuary of the Indus.

It was in Sind that, at the beginning of the eighth century, an Arab expedition dispatched by the Caliph of Bagdad first planted the standard of Islam in India. Hence, among the Mahomedans who form three-quarters of the very sparse population, an extravagantly disproportionate number call themselves Sayyids and wear the green turban as reputed descendants of the Prophet. All still wear voluminous



RETURNING HOME FROM THE ANNUAL OUTING

The Fair held at Sultanpur is the event of the year in the simple lives of this Kulu man and wife. Sturdy hill-folk, they care nothing for the hardships attending the long journey; the delights of the fair, meeting their friends, making their purchases, cause them to forget the discomforts of the road and give them something to talk over for the rest of the year.

Photo, R. Richardson



FUNERAL POTS FOR FOOD OFFERINGS TO THE DEPARTED

The Indian potter is usually an itinerant trader. Earthenware pots are slowly disappearing from the Hindu household, but continue to play important rôles in funeral ceremonies. While the vessels are new, in the potter's care, they may be handled with impunity, but once filled with water they may be used only by the person who filled them, or by members of his caste

Photo, V. S. Manley

white turbans, a loose shirt, and ample baggy trousers drawn in at the waist and ankles; while their womenfolk never venture abroad except in the long white burka which envelopes them from head to feet, with two open-work slits that just allow the eyes to see.

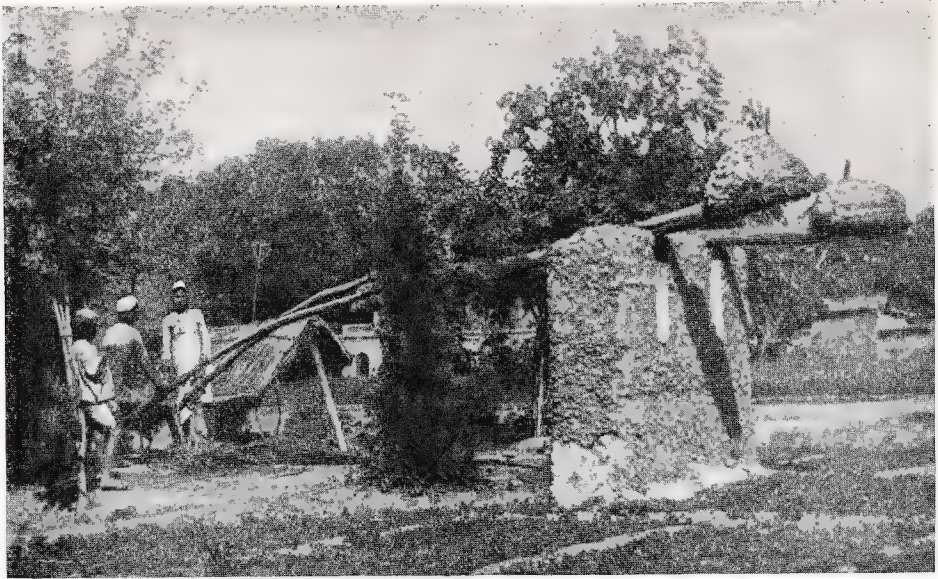
Easy-tempered, except when their fanaticism is aroused, the Sind Mahomedans are withal a lazy and swaggering, and often dissolute, race, without the virile qualities of their Baluch co-religionists, who, retaining all their tribal organizations under their own hereditary chiefs, have become under British overlordship the wardens of the northern marches of the Indian Empire from Gwattar, on the Persian Gulf, through Makran and Baluchistan to Quetta, the great British place of arms in a wilderness of stark and rugged mountains over against Kandahar and the western plains of Afghanistan.

Sind has the unpleasant reputation of registering the highest temperatures recorded in the whole of India during the

torrid months of April, May, and June, before it receives its very scanty share of monsoon rains, and the tall wind-shafts erected on the flat house-roofs to catch the slightest puff of cooling wind constitute the most striking features of its inland towns.

Irrigation from the Indus is gradually extending the narrow margin of cultivation, and extensive harbour works, carried out at great cost and labour over a long series of years, have converted Karachi into the chief port of shipment from Sind, not only for local produce, but for the expanding harvests of the Punjab, now one of the great wheat-growing areas of the world.

For variety of interest, no other province of British India surpasses the Punjab, especially if we include in it the wild borderland detached from it for administrative purposes to form the new North-West Frontier Province. It is the historic land on the threshold of the rich alluvial plains of Upper India into which successive waves of invasion



MOST VALUABLE ASSET TO INDIA'S RURAL REGIONS

In their anxiety to obtain that most valued possession—a good well, many landowners engage in sinking operations with reckless energy, thereby making the frequent and fatal mistake of choosing an ill-advised spot, often with the result that the search has to be abandoned. At some Indian wells bullock labour raises the water; at others this old-fashioned hand method is followed

Photo, J. Fryer

have from times immemorial poured down from Central Asia. Time after time, during the last nine centuries, the northern passes, and notably the Khyber Pass from Kabul, have witnessed hungry hordes of Mahomedan conquerors stream through those rugged gates of the Punjab with the sword in one hand and the Koran in the other.

To the present day, the barren mountain fastnesses which are its best defences are tenanted by fierce Mahomedan tribesmen constantly straining at the British leash, which alone holds them back from adding a new chapter to the old story. Unlike the Baluch tribes on the borders of Sind, who are generally amenable to the authority of their acknowledged chiefs, each of the Pathan tribes on the Punjab border constitutes a little republic in which every tribesman can claim to have an equal voice. They transact their affairs of state in open jirgahs, or tribal assemblies, that are quite as likely to be carried away by the fanatical preaching of a holy Mullah as to listen to the more prudent counsels of their Maliks, or "elder statesmen."

All that the Raj demands from these unruly tribesmen is that, in return for the various subsidies allotted to them, without which indeed they would often starve, they should respect the Pax Britannica within certain narrowly prescribed limits; and the combined tact and firmness of the British frontier officer is never put to a higher test than when he has to go out and meet one of these great tribal gatherings and compose, if possible, by friendly conference the many disputes which must constantly arise between the settled forms of government that prevail within British territory and the lawless conditions of a veritable No Man's Land.

Peshawar, now the capital of the North-West Frontier Province, has an evil reputation for turbulence, and in its picturesque bazaars one rubs shoulders with every type of cut-throat, not only from the hillside, but from Afghanistan and from the more distant regions of Central Asia which Bolshevism has once more plunged into utter chaos. But at Peshawar a British garrison upholds the British rule of law. Nine miles north of Peshawar, on the

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other hand, the British rule of law ceases, except immediately along the road which crosses the Khyber Pass into Afghanistan, and on either side extends the belt of "independent territory" which in varying breadth runs all along the North-West Frontier. Within this "independent territory" the tribes govern or misgovern themselves according to their own ancient customs.

As soon as the boundary of direct British administration is crossed, one enters into another world of social conditions, not indeed entirely lawless, but subject to such primitive laws as to be only one degree removed from mere savagery. For, if the frontier tribes can be restrained with difficulty from carrying

aggressive warfare into British territory, they must be left free to carry on their customary internecine warfare among themselves, and in the Afridi country every man is or may be his neighbour's deadly enemy.

Blood-feuds break out not only between different tribes, but still more frequently between different families within the same tribe. There is no limit to their duration and extension. Sometimes they divide one part of a village against another; sometimes one half of a valley against the other. They may be carried on from father to son, or break out afresh after a long truce imposed by some common danger. So every man makes of his house a castle



INGENIOUS NATIVE MECHANISM FOR DRAWING WATER

This imposing earthwork manifests much inventive faculty on the part of the Hindu engineer. The water is drawn by hand, the receptacles being lowered into the well and when full raised by means of weights attached to the ends of the poles. A well with a plentiful water supply is of much assistance to a landowner, ensuring an independent irrigation of his land

Photo, J. Fryer

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as stout for defence and as convenient for offence as his circumstances allow.

An Afridi village straggles therefore over a relatively extensive tract of always bleak and stony country, just capable of meagre cultivation. A stout mud wall carefully loopholed has to surround the enclosure in which the tribesman lives with his womenkind and such of his children as are not yet in a position to set up for themselves, and in the centre of the enclosure he builds a square tower, generally about twenty or twenty-five feet high, and if possible of stone plastered over with mud. If he is at war with his neighbours it is from the curtained gallery which runs round the upper storey of the tower that he keeps up a brisk or desultory fire upon them, according to his stock of ammunition, and if he is hard pressed, the tower is his last refuge, until either his friends relieve him, or his powder or his supply of water is exhausted, or his assailants, having burrowed under the ground, can pile up a big fire which burns or smokes him out.

Operations may not be always carried to such extreme lengths, and are in

most cases prolonged rather than sanguinary, for however unrelenting his enmity may be the Afridi takes as few risks as he can. Quite a common sight, however, is a tribesman squatting hawk-eyed behind a rock to cover his family with his rifle while they are tilling his fields.

Yet all the time these untamed tribesmen, who have to carry on an equally hard fight to wring their daily bread out of an unfertile soil, have their own code of honour, from which they seldom depart. Nor are they altogether unamenable to discipline, for they enlist freely in the Frontier levies which have done good service in keeping peace on the borderland, and they pass with little apparent effort from surroundings in which they know no law that is not of their own making into the confinement of the barrack-room and the still more chafing confinement of its inexorable rules and regulations.

While he wears his uniform, the Afridi will resist even the call of a blood-feud unless he can obtain leave from his British officer to return for a few days to his village "on private and urgent family business." But when his term of



RELIGIOUS INSTRUCTION OF HINDU YOUTH IN PROGRESS

A large proportion of the Hindu lower-class children grows up with little or no systematic religious teaching, but the Brahmins are usually careful to teach their sons a few Sanskrit prayers, and if the religious instruction does not end there the children are placed under a guru, or professional religious teacher, whose services as father-confessor they often retain after they have grown up

Photo, J. Fryer



COOLING DRAUGHT FROM THE MUSSOCK OF A PUNJABI BHISTI

The bhisti, or water-man, is a familiar figure in India and follows the calling because it belonged to members of his family for generations before him. A conscientious worker, he has often shown considerable bravery under fire, and a fighting regiment once selected for the Victoria Cross a bhisti who had carried water to the thirsty and wounded during the thick of the battle.

Photo, V. S. Manley

service has expired, he goes back with just as little effort to the dirt and squalor of his mud fort, and to the lawless social practices of his race. He carries just the same lawlessness even into the practice of his religion. He is a fierce Mahomedan, and, though he knows only the rudimentary elements of his faith, he is easily swayed by the itinerant Mullahs who know how to appeal to his fanaticism. Sometimes their appeal recoils on to their own heads.

There is in the Khyber Pass the tomb of a holy Mullah who ventured to express surprise that in that whole countryside he had not yet come across a single shrine raised to the memory of a dead saint. So the tribesmen promptly atoned for this deplorable deficiency by killing the worthy preacher and erecting over his remains a tomb worthy of his virtues and of their piety, at which they can worship as he ordained!

Fat and tempting indeed to these needy hillmen must be the plains of the

Punjab, "the land of the five waters," as it is called from the Indus and its four great affluents, whose waters have been spread by great irrigation works over large areas of virgin but formerly unproductive soil, and almost uninhabited, but now supporting a large population, and bearing the finest wheat crops in India. The lines of social cleavage differ very widely from those in other parts of India. The Punjab bore the brunt of all the Mahomedan invasions from the north, and as late as the eighteenth century the Emperor Aurungzebe made his Hindu subjects feel the full weight of Mahomedan tyranny.

The majority of the population is Mahomedan, and the influence of Islam, which knows nothing of caste, has tended to loosen the bonds of caste among the Hindus, though, on the other hand, old Hindu customs still prevail among many of the Hindus converted to Islam. The latent hostility between the two communities is nevertheless



ASH-SMEARED FAKIRS WHO FLOURISH ON VILLAGE CREDULITY

Indian fakirs are of two kinds: the ascetic orders, which for the most part live in monasteries and have been compared to the Franciscans, and the wandering charlatans who live upon the superstitions of the villagers. The second type, as seen above, are of extremely unwholesome appearance, indescribably dirty, and have the unpleasing habit of daubing themselves with ashes

Photo, Frank Scott

still deep-seated, and apt to explode at any moment and on very slight provocation into open and riotous violence.

Though Mahomedan domination had to yield to British rule, its memories still persist, and are upheld by the martial qualities of the great fighting races, largely Mahomedan, which furnish to the present day, as was abundantly shown during the Great War, the largest relative quota of recruits for the Indian army.

More distinctly Aryan than perhaps any other type in India, the Punjabi is tall and spare, and his black hair and full black beard, which he often dyes red with henna when it begins to turn

grey, combine with his keen dark eyes to convey an impression of splendid virility. His complexion, sometimes almost as light as that of any European, is seldom darker than the deep olive brown of southern Italy or Greece. The peasantry, frugal and industrious as elsewhere, are more efficient because their physique is finer, while the urban and trading population, largely Hindu, is in comparison under-sized and weakly. But its intellectual superiority has become all the more marked with the diffusion, however slow, of modern education.

The Arya-Somaj movement directed towards the emancipation of Hinduism



FOLLOWING A BLACK PROFESSION

One of a party of charcoal carriers, he makes a living by daily bringing charcoal to Dal-house Bazaar. He is usually as black as the coal in his well-worn wicker basket

Photo, W. L. Tappley

from the tyranny of caste and other superstitions, as well as towards the fulfilment of Indian national aspirations, has greater vitality to-day in the Punjab than the older religious reform movement of the Brahmo-Somaj has retained in Bengal. Especially noteworthy has been the impulse given by the Arya-Somaj to female education.

But to the deep lines of cleavage between Mahomedans and Hindus the Punjab adds yet a third which is peculiar to it. It is the home of the Sikhs. Amritsar is their chief city, and the Golden Temple, or Durbar Sahib, their chief shrine. The Sikhs are not a distinct race. Sikhism is a religion, and began as a religious revolt against

Hinduism. The son of a Sikh is not a Sikh until he has been admitted into the community through the ceremony of the pahul or baptism by steel and "the waters of life."

Theoretically, Sikhism is open to converts of any race or religion, but in practice the Sikhs, or Khalsa, the "elect," as they style themselves, are recruited from the peasantry of the Punjab. For the most part they are Jat Hindus, reputed to be of the same Scythian origin as the Rajputs. That the greater part of the community spring from a homogeneous stock might seem to be proved by the marked and distinctive physiognomy and bearing that differentiate the Sikh almost unmistakably from every other type.

The marks that distinguish the Sikh are only partly physical. One may recognize him also by certain definite insignia which he has adopted—tokens



SIKH PRIEST

He stands in bearded dignity before the Golden Temple at Amritsar. Round his turban is the quoit, at his side a knife, symbols of his martial race

Photo, Frank Scott



FOLLOWERS OF THE PROPHET OF ALLAH WORSHIPPING IN THE GREAT MOSQUE AT DELHI

Five times a day next the Moslem make his prayers and centre his mind on Allah, and the sight of a Moslem praying alone is impressive in its matchless reverence and dignity. Genuine devotion and true worship take place in the mosques. The chief prayers of the service are composed of verses from the Koran, and during their recital the numbers of the congregation, with musical melody, rise, kneel, and prostrate themselves as one man, presenting a spectacle of religious absorption which it would never occur to those who do not have been preserved by the raising of a daring shield.

Photo. W. S. Taylor



HARSH ASCETIC AT DENMARK. PIQUISY INDIFFERENT TO A COUCH OF NAILS

Many religious codes, and especially those of India, have advocated or required the mortification of the flesh and its mortification to the spirit. All over this land of many faiths we may see yogis, fakirs, and all varieties of the ascetic religions, practicing with every degree what they believe to be pious. Marriage, speech, and cleanliness are among the popular transgressions, and in this photograph we have another example of self-sacrifice. Whatever may be said of other methods it is abundantly evident that this one has its points.

Photo. J. W. Smith

which one quickly comes to associate with the martial bearing and proud consciousness of superiority that belong to membership of the Khalsa. These are not the badges prescribed by the founder of the sect, Guru Nanak, born in the neighbourhood of Lahore in 1469, to whose followers the name of Sikhs, or disciples, was given. Nanak's creed was not militant; his preaching was moral and religious only. Neither he nor his successors claimed godhead. His mission was to sweep away idolatry and intolerance, and his message was not addressed exclusively to Hindus,



SAINTLINESS WITH SNAKE-LIKE HALO

This fakir's chief concern is his hair which, with the addition of quantities of goat's hair, he twists into long ropes. Coiled round his head, as shown above, these form a kind of sun-protecting turban.

Photos, Mrs. Lynde

though Mahomedans turned a deaf ear to it. There was nothing bigoted in his doctrine; no Mahomedan fanaticism, no Hindu asceticism.

In the seed sown by the mild and gentle Nanak none could have foreseen the growth of the fighting community that ruled the Punjab three centuries later under Ranjit Singh. Militant Sikhism grew out of persecution, but this was not until the tenth Guru, Govind Singh, had bestowed on his followers a distinct national existence and fired them



HINDU PENITENTS IN THE PURSUIT OF SPIRITUAL PERFECTION

As a follower of the doctrine of meditation the yogi, or holy man, in the foreground hopes to attain emancipation of his soul; another penitent qualifying for special honors in the hereafter is submitting to the self-inflicted punishment of remaining in a standing position for seven years, and is supported on a board suspended from a tree lest he should fall to the ground while asleep

Photo, Mrs. Lynde



SIVAITE PRIEST ABOUT TO PERFORM THE DAILY CULT AT A SHRINE

This priestly follower of Siva officiates daily at this small shrine and has charge of several temples dedicated to Kali, the consort of Siva, who, despite such a sinister symbol as her string of skulls, is loved, feared, and worshipped as the Great Hindu Mother, and among the Hindus is said to be excelled in popularity and importance only by Vishnu and Siva

Photo, F. Daniels Waller



PHODONG LAMA AND ATTENDANT WITH PRAYING-WHEELS

The hatted figure is the High Priest of Sikkim who, from his temple at Tumlong, played an important part in governing the province during the absences of the Maharaja. Praying-wheels, a feature of Lamaism, are seen in the hands of both figures. These, often made of copper, contain a prayer which is revolved by pulling a chain. Each revolution represents one repetition of the prayer

Photo, John Claude White

with the ambition to become an independent people.

It was Guru Govind who instituted the Khalsa, the commonwealth of the "Elect," and prescribed for them the insignia which distinguish the community to this day, the wearing of the kirpan or dagger and the steel bracelet

on the wrist, the adoption of breeches in the place of the loin-cloth, and the wearing of the hair long, tied in a knot at the top of the head and secured by a comb. These are the distinguishing marks of the Sikh, but there is something more—an impress of character and prestige won by stern discipline.

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It was Govind, too, who ordained that every Sikh should adopt the old Rajput title of Singh, or lion. He had the captain's eye for the value of tradition and prestige. Sikhism had been wrought to a white heat by the murder of the ninth Guru, Tegh Bahadur, Govind's father, at Delhi, and Guru

Govind Singh stirred the religious passion of his followers until the movement gained something of the force and fervour of a crusade. The Sikh of that period was probably the nearest analogy to the Templar in the history of Hindustan.

Amritsar, "the pool of immortality," became the headquarters of the Sikhs



LAMAIST PRIESTS OF SIKKIM AND THEIR WONDROUS ROBES

Talung Monastery is the most sacred in all Sikkim, being packed with objects of veneration and antiquity. To this foundation these two Lamas belong, and the one on the left is wearing the *ruken*, a complicated adornment of apron and circlet, beautifully carved but gruesome in origin, for it is made from human bones.

The circlet and hat of the other are of great age and value.

Photo, John Claude White



ORIENTAL SAGE AND HIS EMBLEMS OF SANCTITY

From the domed skull, hairless with age, the narrow eyes look out with a kind of hard intolerance. This is Sherab Gyatsu, a Lama renowned for his sanctity and his learning, and before him are a praying-wheel and a sacred book

Photo, John Claude White

in the latter half of the sixteenth century, and has been ever since the spiritual home of the fraternity and the focus of the long-drawn and sanguinary struggle with Islam.

Since British rule restored peace to the Punjab the Sikhs have been apt to fall back under the influence of Hinduism, and for the last sixty years it has been the Indian army more than anything else that has kept the spirit of the Khalsa alive in its splendid Sikh regiments. The Great War stimulated their old fighting instincts, and since the Armistice a great wave of unrest has swept over the community.

How powerful a force Sikhism still is anyone may observe for himself who stands on the marble causeway of the Durbar Sahib at Amritsar. All day long the worshippers—men, women, and children—file up to make their offering

to the Granth Sahib, which is the Sikh Bible, displayed on a low stand beneath a canopy of silk within the temple whose golden roof and cupolas are reflected in the green water of an artificial lake. The Granthi, or priest in charge, sits behind the Book and receives the offerings of the faithful.

The ceremony is literally a Durbar, for the obeisance to the Granth was enjoined by Guru Govind himself, lest his people should be tempted to make of him an object of future idolatry. The Book, as the representative or vicar of the Gurus for all times to come, receives the homage which they would not permit to be paid to themselves.

To the north-west of the Punjab, beyond "the happy valley of Kashmir," itself 5,000 feet above sea-level, the Himalayas begin to rise in their incomparable majesty.

Kashmir's picturesque ramshackle capital, Srinagar, is sometimes called the Venice of the East, with its lovely lakes and terraced Mogul gardens, and its wealth of orchards, apple and pear, almond and peach, and its fields of white and purple iris and all the flowers with which English people are familiar at home, and in the autumn the gorgeous red and gold of its giant chenars or plane trees and the pale gold of its stately avenues of poplars. Its lazy, good-tempered and singularly handsome people—the women especially sometimes quite fair—are mostly Mahomedans, but ruled over by an extremely orthodox Hindu Maharaja of Rajput descent who rigorously forbids the slaughter of kine within the state.

From the Woolar lake a solitary mountain road leads over two high passes of 12,000 and 14,000 feet up to the outposts of Empire at Gilgit and



PATRIARCHS OF THE VILLAGE HIERARCHY

These are *Sikim Kado*, or headmen of local villages. They are often members of the leading families of the district and, as a whole, rough and uneducated. Their rule is not always what it might be, for they tend to become somewhat lazy and indifferent, and are not above the suggestion of being too fond of their liquor. Their bare feet and heads, so close together, create a quaint effect.



UNOBTENTACIOUS DIGNITY IN A PRIME MINISTER OF SIKKIM

The standing figure is that of the man who for many years held high office in Sikkim and was famous for the dignity and charm of his person and the considered wisdom of his advice and opinions. The occasion of taking his photograph has called forth no official display, and his companions are noticeable for the simplicity of their garb and their bare feet.

Photo, John Claude White



MASKED LAMAS COSTUMED FOR THE DEVIL DANCE. A RELIGIOUS OBSERVANCE SOMETIMES LASTING THREE DAYS
 before the cremating. Intended with all this Sabbian incantation the air will soon be filled with the blaste and booming of Eastern trumpets and the clang and tower of
 gongs and gongs while the Lamas in their Bonatrics beards and gaily make stamp and posture in the dust. Reached it would be so strange from that dark
 doorway at dawn and be confronted by such a horde as is seen in the left of the photograph. The rest of the dancer's show, it had left are certainly fantastic.

Photo. John Claude White



"AT WHAT TIME YE HEAR THE SOUND OF THE SACBUT, PSALTERY, DULCIMER, AND ALL KINDS OF MUSICK—"
 Here we have a program of Red Lantern, with an instrumental solo, chattering crowd, the playing of Royal Monarchs at Toulou, 811111. In 2011 driving
 long lanterns borne by archers, then come the Harpers with their smoking drums, closely followed by a long line of people to support the not inconsiderable lanterns
 attended by the man behind. If nature can be restrained by the yard, then this must be able to make the within more than 11112

Photo: John Chubb 1971



POMP AND CIRCUMSTANCE ATTEND A PRINCE OF SIKKIM AT DELHI DURBAR

When the native chieft of India show themselves to the public eye little is spared that will excite or assist the great presence. Mounted high in the swirling howdahs we are Bichyoung Talloo, Maharaj Kumar of Sikkim, the father's chosen representative, about to take part in the great Durbar Procession at a Delhi Durbar. Debutants in the military salutes of Sikkim and led by one of the bravest, an whose wife and parent head square the nation.

Photo, John Claude White



LEPCHA FACTORY GIRLS FROM THE CARPET WORKS AT GANGTOK

Among the activities at the Maharaja of Sikkim was the establishment of the rug and carpet industry at her palace at Gangtok. Above are some of the hands employed, and a distinct Mongolian strain may be discerned in their faces. The pattern for their work were obtained from China and Tibet, while the Japanese taught supplied the dyes, the results yielded being delightful to the eye. The scales on the native countenances of this happy folk indicate a conscious pride in work well done and skill tastefully applied.

Photo. John Claude Gray



ALL DRESSED UP FOR THE MAKING OF THEIR PORTRAIT

This, a family photograph, of Sikden Shetien of Tibetan origin, displays paternal authority with its formidable whip, motherly pity with a nursing-wheel, and juvenile obedience muted humbly beneath. Their gorgeous apparel proclaims this is a wealthy family, for the mother has turquoise earrings and the daughter a jewel-studded charm-bag. They are of a patriarchal race, none thinking that wives to live under the paternal roof.

Photo, John Claude White

Hunza-Nagar, past the terrific precipices of Nanga Parbat, over 26,000 feet high, which towards the Indus drop almost sheer. Nanga Parbat is the western buttress of the succession of mighty Himalayan ranges which shut off North-Eastern India from the lofty and bleak plateau of Tibet.

Only the fringe of its vast ice-fields has been explored, and none of its highest peaks has yet been trodden by human feet. Scientific expeditions reconnoitred the approaches to Mount Everest (29,002 feet) in 1921, and nearly scaled its peak in 1922. The snow-line in the Himalayas begins much higher

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than in the more northerly European Alps—sometimes, on slopes with a southerly exposure and accessible to the warmer currents of air sweeping in from the Bay of Bengal, only at about 17,000 or 18,000 feet.

Though forests are seldom found above 12,000 feet, vegetation and even

cultivation occur right up to the highest snow-line in sheltered valleys, tenanted by Buddhist monks, around whose old-world monasteries small weather-beaten villages draw a penurious living from the scanty fruits that can be wrung from the earth during the very short months when it is not buried in the



PROFESSIONAL PERFORMERS IN PUBLIC AND RELIGIOUS CEREMONIES.
Dancers by profession, the Natch girls take part in public performances and are employed within the precincts of some temples, especially in Southern India, where they assist in religious ceremonies. Their official duties are not confined merely to the dance, or to the service of the Indian divinities, and they enjoy a recognized freedom which the women of India generally do not enjoy.

Photo, Frank Scott



MENDICANCY ADOPTED IN THE NAME OF VISHNU

The Vishnavite, a votary of Vishnu, is a beggar by profession. To beg for alms is considered not only his right, but also his duty. This mendicant is passing his beggary to the accompaniment of music and singing; his instrument, the veena, is repeatedly mentioned in Hindu books as being played by the gods, who delighted to seek the soothing influence of its sweet melodies.

snow. The people are Tibetans who have crossed over from the farther side of the "Roof of the World."

The rare and very high passes in the Himalayas are traversed even in summer only by hardy travellers and sure-footed yaks—a long-haired breed of oxen peculiar to those regions—and flocks of goats broken to carry light burdens on their backs. Familiar to most Anglo-Indians are the first stages at least of "the old Tibetan road" which starts from Simla, the summer headquarters of the Government of India, perched at an altitude of 7,000 to 8,000 feet on the foothills of the Himalayas. When Lord Amherst first pitched his

camp there, a little less than a hundred years ago, he can never have pictured to himself the Simla of to-day, clinging for several miles in superimposing rows and terraces of public buildings and private residences to the sides and crest of a narrow wooded ridge, a health-resort, no doubt, and not lacking in beauty with its wonderful outlook on the eternal snows, but an overcrowded and supremely inconvenient site for a busy town of nearly 40,000 inhabitants which is for nearly half the year the administrative capital of India, and now the seat of Army Headquarters all the year round. Far finer is the approach to the central axis of the Himalayas from

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Naini Tal, the summer quarters of the Government of the United Provinces, up the gorges of the Alaknanda Ganges to the principal head waters of the sacred river at Badrinath and Kedarnath, with their ice-bound shrines, to which thousands of Hindu pilgrims flock every year from the tropical far south and the sun-scorched plains of Upper India, men, women, and children often clad in nothing but their customary thin cotton garments, exposed to every inclemency of mountain weather and to every hardship of giddy mountain tracks and still more giddy rope-bridges across roaring torrents, dying often like flies from exposure and disease, but always sustained by their unwavering faith in the virtue of their long and arduous pilgrimage.

West of Nanda Devi, the highest peak (25,645 feet) wholly within British

territory, the kingdom of Nepal extends for 500 miles along the southern slopes of the Himalayas at an elevation of between 4,000 and 5,000 feet. In subordinate alliance with the Government of India, and at the same time until recent years sending quinquennial tribute missions to Peking, but successful on the whole in maintaining their traditional policy of isolation and keeping their country free from any but the most restricted intercourse with all foreigners, the rulers of Nepal claim Rajput descent.

Of their, roughly, four million subjects nearly half profess Hinduism, and a slightly larger half Buddhism, now generally debased by the later incorporation of demon-worship and blood-sacrifices. The inhabitants speak for the most part dialects kindred to Tibetan, and their pagoda-shaped



DISPENSING STRONG WATERS IN A DRAM SHOP IN BENARES.

This drink shop in Benares has an indescribably pathetic air of poverty and squalor about it; its trade, however, is a brisk one, and brings in an ample income to its proprietor who pays a Government tax of several thousand rupees per annum on the spirit sold. The drinking vessels in use in this establishment are little clay cups similar to the one seen on the "bar."

Photo, F. Denville Walker

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temples and the houses, and even the dress of the well-to-do classes, show the pervasive influence of China. The Gurkhas, among whom the Indian army recruits many of its best fighting regiments, have marked Mongolian features.

Majestic Beauty of Nature

Through the deep depression of the Chumbi valley between Sikkim and Bhutan, two native states in which rulers and peoples, language and customs are essentially Buddhist and Tibetan, lies the main road to Lhasa, the capital and Vatican of Tibet, from Darjeeling, the summer quarters of the Government of Bengal, whence the well-known Himalayan panorama includes the embattled peaks of Kinchinjunga, towering up into the skies in a seemingly unbroken sweep from the deep intervening valley of the Tista.

Through forests in which great tree-ferns and giant rhododendrons abound, and past terraced tea-gardens redeemed from the jungle, a little mountain railway drops down in incredible loops and gradients into the north-eastern plains of Bengal. Here, after sweeping down from Tibet through Assam, a small province of alluvial silt and fertile hill country with tea-gardens that rival those of the Darjeeling district and aboriginal or mixed Indo-Chinese tribes as primitive in their beliefs and superstitions as any of the hill tribes of Southern India, mingle the mighty waters of the Brahmaputra with the still mightier waters of the Ganges, to flow not merely in one great stream, sometimes ten miles broad, but in innumerable minor channels and narrow interlacing creeks between partially submerged islets of dense jungle and mangrove swamps into the Bay of Bengal.

Densely Populated Agricultural Land

But except in this aquatic fringe, where the Gangetic delta is still in process of formation, the greater part of Bengal is an alluvial plain of incomparable fertility. The province of Bengal, as at present constituted, no longer has the largest area, but it still has the largest population (47,549,350,

according to the preliminary census returns in 1921) of any province in India, exceeding that of the whole of the British Islands by a million, and in density per square mile almost equalling that of England and Belgium, though it is an almost entirely agricultural country.

Jute grown on a larger area than anywhere else in the world is commercially the most important crop, but rice is the most extensive, as it covers nearly three-quarters of the cultivated acreage, and only a long way behind follow other food-crops, such as cereals and oil-seeds, and pulses and sugar-cane. There are few trees except groves of bamboos and of mango, of areca and coconut palm, in which the scattered villages and homesteads of the people are almost buried.

Intellectual Quality of the Bengalis

The climate is humid, and for all but a couple of winter months intensely oppressive, and malaria is rampant. The most striking characteristic of Bengal is the racial homogeneity of the population, though almost equally divided between Hinduism and Mahomedanism, the latter slightly in excess. Bengali is the most widely spoken of all Indian languages, and has become almost a sign and bond of common nationhood between the forty or fifty millions who speak it.

Thanks very largely to the labours of learned missionaries in the early part of the nineteenth century, Bengali has developed singular literary qualities, which the Hindu Bengalis have brought to fine fruition. They are a quick-witted and imaginative people, who have often been the victims rather than the makers of history while successive tides of conquest have rolled over them through the ages. But during the last century they have been in the van of educational progress. For readiness to learn, for retentiveness of memory, for intellectual flexibility and for facile eloquence they have few rivals and no superiors in India.

It was in Calcutta, the one great city of Bengal, with a population now, including the suburbs, of a million and

NATIVE INDIA

In Its Rainbow Hues



Seldom is the poetry of movement displayed with more alluring charm and harmony than in the seductive steps of the dances of Indian women



Boldly using colours of amazing brilliancy, the "gorgeous East" dazzles many a Western eye with the splendour of its entertainments



Consecrated in youth to the service of a deity, the Nautch girl employs all the artifices of coquetry for the delectation of unspiritual man

Thos. Herbert G. Puckling.



Clad in the prickly insignia of power, the grim form of the executioner of Rewah, Central India, strikes terror to the heart of his victims

Photo: George S. Stoddard



To the belligerent proclivities of the Afridis and other Pathan tribes is due the unending warfare in the northern Indian marches



The Hindus of North Kashmir rank among the finest of Indian races, and a singularly soft beauty stamps most of the women and children



Officers of the 15th Ludhiana Sikhs and of the 1st Brahmins, these stern-faced fighting men represent the Indian Army at its best

Photo, Bourne & Shepherd

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a quarter, that Western education, when first imported a century ago into India, at once appealed to the higher classes among the Hindus, and even Brahmins responded to the new call. It was in Calcutta that were found the moving spirits of religious and social reform when Hinduism seemed to be seeking and finding enlightenment. The Bengalis were the first to take possession of the public offices, the bar, the press, and the teaching profession, and from Calcutta no less than from Bombay came the first impulse towards the political advancement of India which led to the foundation of the Indian National Congress.

Calcutta is to-day a great centre of Western industrial and commercial enterprise, and in the European quarters one has, more than anywhere else in India, the impression of a city which, if not actually European, differs only from the European type in the complexion and dress of its Oriental population and the architectural compromises imposed on European buildings by a tropical climate.

East & West Blend in Calcutta

The Marquess Wellesley built Government House in 1799, on the model of Kedleston Hall, in Derbyshire, and it is still the stateliest official residence in British India. Fort William, with Clive's ramparts and fosses, is still almost untouched, and with an ever-expanding Valhalla of bronze or marble governors and viceroys and commanders-in-chief, and, at the farther end, the white marble halls and domes of the Queen Victoria Memorial Hall—the one noble monument the British have built in India—at last nearing completion, the broad expanse of Calcutta's incomparable Maidan is, even more than London's parks, the green playfield and the vital lung of the whole city.

Along and behind Chauringhi there are still a few of the old-time mansions of Thackeray's "nabobs," with their deep, pillared verandas standing well off from the road, each with its garden "compound." But they are rapidly making room for "eligible residences,"

more opulent perhaps but more closely packed, or for huge blocks of residential flats, even less adapted to the climate. The great business quarter round Dalhousie Square has been steadily rebuilt on a scale of massive magnificence scarcely surpassed in the City of London, and many of the shops compare with those of London's West End.

Cosmopolitan Traffic by Road & River

The river, too, all along the Garden Reach and far below, is often almost as crowded as the Pool of London, with ocean-going steamers waiting to load or unload their cargoes, as well as with lumbering native sailing ships and the ferries that ply ceaselessly between the different quarters of the city on both banks of the Hooghli, whose devious channel runs through a long succession of dangerous quicksands, down to the Bay of Bengal, eighty miles distant. East and West mingle in the continuous roar of traffic in the busy streets; and crowds gather nowhere more thickly than round the cinemas.

The East still prevails in the squalid suburb of Kali-Kata, with its popular temple sacred to Kali, the black goddess of destruction with a protruding blood-red tongue, who wears a necklace of human skulls and a belt of human hands and tongues and, holding in one of her many hands a severed human head, tramples underfoot the bleeding bodies of her victims.

Magnet of Western Education

But the most distinctive feature of Calcutta is its university, which numbers more students—some 26,000—than all the universities of Great Britain put together, and has produced not only an abundant harvest of real learning, but also, unfortunately, a lamentable crop of tares. In none of the other university cities of India has Western education yielded both better and worse results, because nowhere quite as much as in Bengal has the Indian developed such an avidity for Western education or for the fruits which it is supposed to yield, combined with so great a lack of educational



WHERE THE ALMIGHTY IS TRUSTED TO ENCOURAGE TRADE

These swarthy cloth merchants grouped outside their establishment are determined to leave nothing to chance. Not only are they relying on the soundness of their wares and the skill of their salesmanship to keep good trade, but, making doubly sure, they exhibit a board bearing the legend - "God Bless & Co." in the hope that Heaven will take note of this pious publicity and be propitious.

Photo, E. P. Giles



FAKIRS OF INDIA AND THEIR ASHEN COUNTENANCES

Portables by their religion to wash themselves in use water for purposes of cleanliness, the fakirs are addicted to rubbing themselves with ashes, which, as can be seen in the case of two among this group of stony wanderers, has the effect of not of entirely cleaning them, at least of considerably heightening their darkness. It will be noticed that one is reading to the company

Photo. Fulviers' Photo Service



BARE FEET AND RED-HOT CINDERS AT A FESTIVAL IN MADRAS

Accident to India takes many strange forms. To cultivate a state of mind which has as its central fact indifference—indifference to the body and its needs, desires, and dislikes—is the end held in view, and to gain it, many are prepared to perform, with smiles, extraordinary feats of self-torture. These are maddens wear garlands, and dance on their feet. Towards the umbrellas is an altar



HOMELY TASKS BEFORE A HUMBLE MAHA DWELLING

In the Maratha country, a district of Western India, live the Mahas, a privileged class who, because of a service rendered to some emperor of yore, receive every morning a free slice of bread. Their business is to collect the revenue and carry Government messages from village to village. The figures on the wall of this small house, whose inmates are Christians, denote the correct position



LOW-CASTE INDIANS' PATHETIC INDIFFERENCE TO COMFORT

A tiny yard to the left and a small chamber to the right complete this low-caste dwelling in North India. The family sleep behind the half-wall at the back, and the portable fireplace is the only furniture. All squatting on the bare floor, the veiled wife goes on sifting grain while her husband smokes his hookah and the children just do nothing

Photo, F. Saville Walker



INDIAN POTTER AND AN EMBRYO SAMPLE OF HIS WORK

Is the days when prehistoric men discovered that by revolving his rude lumps of clay he could bring every part of them in accordance to his moulding, the art of pottery may be said to have had its real beginning. The wheel was the fundamental. Such an Indian potter as this obtains his clay from the riverside, kneads it to shape, and it is ready for turning



WORK NEARING COMPLETION UNDER THE POTTER'S THUMB

With his material on the table at the wheel's centre, the potter turns the wheel with his foot, and with deft fingers moulds the plastic clay to his needs. On the right is seen a pile of semi-cylindrical tiles by roofing. One shape yields two tiles and is divided before baking. Quantities of the yet undivided article are seen on either side the wheel

Photog. by E. J. H. Powell

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perspective. Nowhere do students come up—many from the smallest towns and villages—more inadequately equipped, both intellectually and physically, or with greater illusions as to the real meaning of education, of which the passing of examinations as an open sesame to lucrative employment and to a higher social status too often seems to them the one supreme purpose. Their parents make pathetic sacrifices to maintain them at the university, though often on a pittance that barely keeps them from starvation; they rush from one crowded lecture-room to another, they grind away at their text-books in ill-lighted, stuffy lodgings, for there is no collegiate life such as English universities afford, and most of the secondary schools, as well as colleges, are non-residential.

Mixed Fruits of the Tree of Learning

Deplorable under such conditions, which are morally and physically as well as intellectually deleterious, is the wastage of students who fall out at one or other stage of the university course, and still more deplorable the large proportion of those who persevere to the end to find themselves ultimately landed in a blind alley, merely to swell the ranks of a dangerous intellectual proletariat, unemployed and unemployable. Surprising, nevertheless, in such circumstances is the proportion of genuine success.

Across the Great Gangetic Plain

The problem is acute everywhere in India, but nowhere more acute than in Calcutta, where the Bengali student, whose slouching gait and greasy black hair and seldom over-clean dhoti wound untidily round his swarthy figure often earn for him as much derision as his comical flights of English rhetoric, and who yet when he cares can play football barefooted and bare-headed against sturdy British teams and sometimes defeat them, seems to embody all the defects and qualities of the Bengali character.

From Bengal the great Gangetic plain extends through the province of Bihar and Orissa and the United Provinces of

Agra and Oudh, embracing a large part of Central India and merging in the north over an almost imperceptible water-shed into the plains of the Punjab, watered by the great affluents of the Indus. It is an almost unbroken plain, uniformly drab during the greater part of the year, but covered with a green mantle of rich harvest after the short seasons of rain have called forth its inexhaustible fertility. Drab also are its mud villages, and even the trees, which grow rarer with the greater dryness of the atmosphere at an increasing distance from the sea, are apt to assume the same drab colour under their coats of all-pervading dust.

In Bihar, where the people are racially akin to the Bengalis, and speak a kindred language, though there is little love lost between Biharis and Bengalis, and in the United Provinces, the most populous administrative unit (46,725,770) in India except Bengal, the Aryan and Dravidian types have intermingled in almost equal proportions and religion still constitutes the deepest line of cleavage.

Unceasing Battle of the Creeds

The Mahomedans form only one-fifth of the whole population, but the memories of Mahomedan domination and the often oppressive grip which the great Mahomedan landlords have retained in Oudh upon the cultivators, mostly Hindus, keep alive the old antagonism which still breaks out from time to time into violent and sanguinary feuds, especially during religious festivals and over the Mahomedan practice of cow-killing for sacrificial purposes, the most abominable of sacrileges in Hindu eyes. The battle of the creeds underlies the battle of the languages waged between Hindi, which is the language of the Hindus, and Urdu, the language of the camp, or Hindustani, which was a creation of the Mahomedan conquest.

The Gangetic basin was the cradle of ancient Indian civilization. There the earliest Hindu states grew to maturity and decayed. Though large cities are rare in any part of India, which has always been and still is a pre-eminently



EVERYDAY LIFE IN A STREET OF THE SACRED CITY OF HARDWAR

Although along its entire course the Ganges is sacred, there are three particular places where its sanctity reaches a special degree; these are Hardwar, Allahabad, and Benares. At Hardwar, where the river issues from the gorge at the foot of the majestic Himalayas, its waters are as pure as crystal, and even its icy temperature is no hindrance to the bathing of multitudinous pilgrims

Photo, F. Zouche Walker



COMMONPLACE SCENE IN THE HOLY CITY OF INDIA, WHERE GODLINESS IS DEPENDENT UPON CLEANLINESS

Many Hindu temples look down upon the bathing ghats of Benares where Sadhus and washermen and women of all ages—may be seen at their ablutions. Besides the religious bath the pilgrims, some of whom have saved up their money for many months to enable them to undertake this religious journey, wash and soil the temple and its — peja — by Siva, the great god Mahadev ; and have their strange savings rightly disposed, a portion of them in consecrated offerings, but the bulk into the pockets of his priests.

Photo. F. Oswald Reade



RIVER BAPTISM WHEREBY WORTHLESS MEN MAY BE SANCTIFIED IN HUNDREDS OF THOUSANDS

Kenneth has been a devotee of Indians for many centuries, and records show that even five hundred years before the birth of Christianity it was a very sacred city. Religion may be traced a regular business in Benares, and its waters (said, tinged with fine temples and palaces, to feed with constant pilgrims praying and bathing in the Ganges, that mighty river of India, the waters of which are believed to cleanse the sinner from their sins.

Philip, F. Darricott, U.S.A.

Pinto, P. Danilo Walter



MASSED MULTITUDES OF HINDU PILGRIMS GATHERED TO CELEBRATE A RELIGIOUS RIVER FESTIVAL

No country but could present a more vivid or interesting scene than the dry bed of the Ganges at Allahabad during the great bathing festival held every November at the foot of the full moon. Thousands of Hindus assemble near the sacred river, and religious ceremonies mingle with amusements, sports and big wheels being used in evidence, for although the pilgrims enter bath and wash into the solemnity of the occasion they nevertheless manage to enjoy all the pleasures of a social holiday.

Photo. P. Gaudin Waller

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agricultural country, containing altogether less than thirty towns of over 100,000 inhabitants, more than a third of these and the most historic are on or relatively near the Ganges.

Some fifty miles south of Patna, now the capital of Bihar and Orissa, where the ruins of Asoka's Pataliputra are buried under the silt of the Ganges, lies Buddh-Gaya, where a spreading Bodh (or Bo) tree is worshipped to-day by the

and its strange temples, and, far more impressive, the massive palaces erected by the great Hindu princes and noblemen from all parts of India, whose pious ambition is to die close to the purifying waters of the Ganges, the whole panorama, however, still dominated by the towering mosque and minarets which the Emperor Aurungzebe erected as a monument of Mahomedan mastery over an "idolatrous" people.



LITTLE GIRL MEMBERS OF THE INDIAN ARISTOCRACY

It is becoming more the custom for the women of the wealthiest families to learn to read and write. Here are five Hindu girls who have been sent to the mission school at Kherja, some fifty miles from Delhi. As schoolgirls they are remarkable for wonderful silk garments and jewelry. Before them are their slates on which they have been inscribing Hindu characters.

Photo. F. Zuercher, Waller.

faithful as the same one under which the Buddha sat when he "found enlightenment," and a shrine divided now between Buddhists and Hindus is a hallowed goal of pilgrimage from the most remote parts of the Buddhist world, far away from the land which was the cradle of its faith.

Farther up, Benares, the most sacred of all Hindu cities, stretches along the Ganges its long line of ceremonial bathing ghats for the living, and burning ghats for the cremation of the dead,

The fort of Allahabad, which ranks as the second capital of the United Provinces, was built by the Emperor Akbar at the confluence of the Ganges and the Jumna, specially hallowed, according to Hindu tradition, by the accession of a supposed subterranean stream which is no other than the goddess of learning, Sarasvati herself, who escaped in a watery shape from the attack of furious demons in far Thanesvar down that invisible channel, and emerged beneath the temple of the Imperishable Banyan



SHOPPERS AND SHOPPING IN A BAZAAR OF LUCKNOW

Once the capital of the Nawabs of Oudh and celebrated for its siege in the Indian Mutiny, Lucknow is also famous for its buildings and minarets which, from a distance, show a crenellated line of architecture along the right bank of the Gumti river. On the wall of this booth, where two natives have paused in serving their customer, is the advertisement of a Norwich firm



"CREEPING LIKE SNAIL UNWILLINGLY TO SCHOOL"

There was probably small difficulty in persuading these two young Maratha scholars to delay for a moment their journey towards the ascent of Parnassus and "look pleasant" for a little while. On the slate are seen rows of Maratha characters such as are used in the Deccan, and the lads have worn their clothes as schoolboys will, for there are marked signs of wear and tear

Photo, Harry Cox

Tree which still owes to her its reputed immunity from decay.

At Cawnpore, now the greatest inland manufacturing centre in India, was enacted on the banks of the Ganges the most terrible tragedy among all the horrors of the Mutiny. At Lucknow, the degenerate kings of Oudh have bequeathed in their palaces and mosques equally degenerate monuments of Mahomedan art, which on the other hand has achieved its supreme triumph in the great fort at Agra, with its pearl mosque and palatial halls of fretted marble, and above all in the Taj Mahal, the unique shrine built by the Emperor Shah Jehan just three centuries ago as

a resting-place worthy of his beloved consort, the fair Mumtaz-Mahal.

Not on the banks of the Ganges, but on those of the Sutlej, one of the greatest of its tributaries, Imperial Delhi, now the capital of the British Indian Empire, embodies as no other Indian city does the whole history of India throughout the ages. The Kutb Minar, the splendid minaret overlooking the mosque called Kuwal-ul-Islam, "the Might of Islam," which the first Mahomedan conqueror to proclaim himself Emperor of Delhi erected six centuries ago, seems to dominate not only the modern city and the vast graveyard of fallen dynasties that surround



IGNORANT SUPERSTITION INCREASES THE SORROW OF TRAVAIL

For three weeks if the child is a boy, and for four if a girl, the Indian mother is ceremonially unclean, and in many homes confinement huts are put up in the yard for her accommodation. Here she must remain, touched by none of her relatives and tended only, as a rule, by an ignorant midwife.

The humane woman emerging from this hovel is an English missionary nurse

Photo, Miss M. N. Tuck

it, but the great plain beyond, where the fate of India, and not of India alone, has so often been decided.

There were fought out the fierce conflicts of ancient Aryan races around which the poetic genius of India has woven the wonderful epos of the Mahabharata. The Purana Kilat, the fortress built by Humayun, covers the site, but has not obliterated the ancient name of Indrapat, the city founded by the Pandavas themselves after performing on the banks of the Jumna the great horse-sacrifice in token of their victorious claim to empire. On a mound beyond Indrapat stands the granite shaft of one of Asoka's pillars on which, with a

fine faith that the world has never yet justified, the great Buddhist Apostle-Emperor inscribed over 2000 years ago his edicts prohibiting the taking of life.

At the very feet of the Kutb Minar the celebrated iron pillar commemorates the victories of the "Sun of Power" and the Golden Age of Hinduism in the fifth and sixth centuries of our era. Spread on all sides are the monuments, some in ruins, some still splendidly intact, of the six centuries of Mahomedan domination, at times not without glory, but often sinking to the lowest depths of depravity and oppression.

The peerless hall of private audience with the famous inscription "If Paradise



SURVIVALS OF PREHISTORIC MAN IN THE ANDAMAN ISLANDS

Andamanese are specially interesting to the anthropologist as representing the last pure remnant of palaeolithic man. They are frizzy-haired, dark-skinned people, averaging four feet ten inches in height, and are a merry, good-humoured folk among themselves, living in extremely elementary conditions of civilization. They build about a dozen villages, grouped into coast and inland.



ANDAMANESE AT ARCHERY PRACTICE AT PORT BLAIR

Bows and arrows are used by the Andamanese for killing land animals and fish, and detachable harpoons in the pursuit of turtle and sharks. These natives are employed by the Port Blair authorities against the wild tribes who have a habit of killing the convicts settled on the land for the sake of the

iron ring round their neck, which is used for digging arrows.

Photo, Commander W. A. Dyer

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there be on the face of the earth, it is here, it is here, it is here," witnessed in turn the invasion of Nadir Shah, the Persian, who carried away the priceless peacock throne; of Ahmad Shah, the Afghan; of Maratha soldiers of fortune, and of Rohilla freebooters, who cruelly blinded the old Emperor Shah Alan, and usurped his power until Lord Lake delivered him in 1806 and brought peace once more to Delhi for half a century.

Then, on the historic Ridge, the tenacity and superior discipline of a small British and loyal native force during the three awful months of May, June, and July, 1857, kept the flag flying against overwhelming odds, until Nicholson stormed the walled city, and died the soldier's death, but broke the back of the Mutiny. It was on the plain

of Delhi that the assumption by Queen Victoria of the Imperial title was solemnly proclaimed in 1878, and, with still greater pomp, King Edward's accession in 1903. There, again, in 1911, King George, the first of his line to visit his Indian Empire as King-Emperor, received in person the homage of its Princes and peoples, and restored Delhi to her former pride of place as its Imperial capital.

The latest but not the least of the great historic scenes enacted in Delhi was the opening on Feb. 6, 1921, by the Duke of Connaught, acting in the King-Emperor's name, of the new Indian Legislatures, created under the great charter of 1919, to set India on the road to Dominion self-government within the British Commonwealth of Nations.



PEOPLE TO WHOM CIVILIZATION MEANS EXTINCTION

Once an independent and formidable race, the Andamanese are now a sickly people dependent on the Government of India. Contact with civilization has proved disastrous to the aborigines, introducing diseases which have decimated them. The Government's one effort now is to keep alive such as remain and save the race from entire extinction.

Photo, Sir Harry Johnston



LIGHT-HEARTED ABORIGINES ENJOYING DANCE AND SONG

Andamanese are devoted to dancing, in which they indulge for hours on end every night, besides on such ceremonial occasions as a meeting between tribes. Their dances consist in hopping on one foot and swinging the arms backwards and forwards to the tune of a song kept up by one man, the women clapping their hands lustily and joining in the chorus.



TRIPPING TOES KEEP TIME WITH STEADY TRAMPING FEET

Time for the dancers is often beaten on a banyan board. This is a hollow piece of hard wood in the form of an ancient shield which is placed on the ground, hollow side downwards, and stamped on by one of the party who keeps it steady by placing a foot on the pointed end. Places are changed constantly during these performances.

Picture, Courtesy of H. A. Baker.

India

II. The Tangled Skein of Its Age-Long Annals

By Sir Valentine Chirol

Author of "India Old and New," etc.

INDIA appears on a map of the world as only a small, lozenge-shaped projection from the huge continent of Asia. Shut off in the north from the rest of Asia by a natural barrier of difficult, and in many places impassable, mountain ranges, it stretches down between two seas into the Southern Ocean just north of the Equator, almost equidistant at its southernmost point from South Africa to the west and from Australia to the east.

Within an area of 1,802,657 square miles—not one twenty-fifth part of the land surface of the earth—it has a population of 320,000,000, or about one-fifth of the total population of the world and nearly three-quarters of the total population of the British Empire of which it forms part. To put it in another form, its population is about equal to that of the whole of Europe without Russia, about seven times that of Great Britain and Ireland, about forty times that of Canada, over fifty times that of the South African Union, and over sixty times that of Australia.

Its climate ranges from Alpine to tropical. Its natural resources are immense and varied, both above and beneath the surface of the earth; minerals and forests, pasture and agriculture. Its peoples, often very highly gifted, belong to many different races and creeds and complexions, and speak many absolutely different languages, and while they are for the most part in different and widely remote stages of social evolution, the vast majority share in a more or less highly developed form a peculiar civilization which reaches back to prehistoric times, and only a small but very influential minority have been brought in the last century into close contact and communion with Western civilization.

Physical Conformation of India

Geography is the key to history. In India, as in all other countries, the physical and climatic conditions govern in a great measure the beliefs and customs of the people and their social and political evolution—in India perhaps even more than elsewhere.

The Indian peninsula, in itself a sub-continent, with a coast-line of over 3,000 miles altogether, but without a single fine natural harbour suited to modern requirements, can be divided physically into three distinct zones: the Alpine or Himalayan

highlands, the great plains of Upper India fed by the Himalayan rivers, and the broken tableland of Central and Southern India, fed by its own river system.

The Himalayas, which separate India from Central Asia, are the highest mountains in the world. The loftiest peaks are, roughly, about twice the height of the European Alps, and several thousand feet higher than the Andes, in South America.

It is from the eternal snows and the vast glacier fields of the northern and central Himalayas that descend the two great rivers and their almost equally great tributaries which irrigate, directly or through an elaborate system of irrigation canals, the immense plains of Upper India, formed of the silt deposited by them through countless ages.

River Systems of the Peninsula

The Indus is about 1,800 miles in length from its sources in Tibet on the northern face of the Himalayas down to the Delta through which its waters are discharged into the Western or Arabian Sea, a little south of Karachi. Its chief tributaries, the Jhelum, the Chenab, the Ravi, and the Sutlej, form with it the "Five Waters" from which the Punjab takes its name. The Ganges, though it falls short of the Indus in mere length—1,550 miles—is the greatest and ranks as the most sacred river of India, and with the Brahmaputra at last finds its way into the Bay of Bengal, either down the main waterbed, in places ten miles broad, or through innumerable minor channels intersecting the Gangetic Delta. In the great alluvial plains traversed and indeed formed by the Ganges are to be found the densest agricultural population and many of the great historic cities of India old and new.

In remote geological ages the whole of this Upper Indian basin of the Indus and the Ganges was at the bottom of the sea, and the tableland to the south of it was connected with the African Continent—a connexion of which traces survive to-day only in the few groups of islands such as the Laccadive and the Maldives, that still break the vast expanse of the Indian Ocean—and formed with it the great Gondwana Continent that has long since ceased to exist.

The tableland, commonly known as the Deccan, which extends southwards of the great alluvial plains, still recalls visibly one of the great periods of convulsive

travail through which the earth passed when, as can still be seen to-day, great masses of basaltic lava flowed in molten sheets over the country.

Diversity of Climatic Conditions

This portion of the Indian peninsula has its own system of mountains and rivers, far inferior in magnitude to the Himalayan system, but not less important in the influence which it has exercised on the ethnical and historical development of India. A dividing line is the Nerbada river, flowing in a deep trough formed by the parallel ranges of the Vindhya and Satpura Hills. Farther south begins the great range known as the Western Ghats, which rises like a steep staircase (ghat) out of a generally narrow, intervening strip of foreshore from just north of Bombay down the Malabar Coast to the southernmost point of the peninsula at Cape Comorin and then curves back to form a similar but lesser range known as the Eastern Ghats above the Coromandel Coast.

The result of this formation is that the greater part of Central and Southern India consists of a broken plateau tilted down to the east from the crest of the western sea-wall. The Godavari, the Kistna, the Cauvery, to name only the most important rivers, all rise in the Western Ghats almost within sight of the Arabian Sea, but all flow down to the eastern coast of the tapering peninsula.

As diversified as its geological formation is the climate of a sub-continent which nearly touches at the extreme north the thirty-eighth degree of latitude, almost on a line with Yokohama, San Francisco, and Lisbon, and extends in the extreme south to just within eight degrees north of the Equator. It owes, however, its chief climatic variations not so much to the accident of latitude as to the remote forces of nature that govern its rainfall.

Prosperity Dependent on the Monsoon

The one wet season, without which the greater part of India would be a barren desert depends upon the south-western monsoon—the inflow of the great south-west trade winds, which are generated in Central Africa and drawn towards the Asiatic continent by the high-pressure belt prevailing in the winter months over Central Asia and North-East China. Absorbing on their way the moisture of a vast ocean expanse, they discharge it freely when they approach the Indian peninsula, dividing into two main currents that beat respectively on its western and eastern coast lines.

On the western coast the monsoon breaks against the solid and precipitous wall of the Western Ghats, exhausting a great part of its precious energies before

it has surmounted that barrier and can spread itself over more distant inland regions.

Along the eastern coast of India, where the monsoon is not so abruptly arrested, it distributes its moisture less unevenly over larger areas until it is held up in the gigantic cul-de-sac formed at the foot of the eastern Himalayas where the heaviest annual rainfall probably in the whole world occurs, measuring some 1,200 inches.

The average but very unequal rainfall for the whole of India is estimated at about 45 inches, and of that rainfall 90 per cent. is discharged during the three months of the south-west monsoon. If this monsoon, uneven as is its distribution of moisture, were only constant and regular, India would have little to complain of, but in some years it is disastrously weak or unduly late or abnormally short in its duration, and then scarcity and famine with sickness in their wake afflict large areas which no system of irrigation can reach.

Monstrous Fauna of Prehistoric Times

The hot weather, in which the shade temperature over a large part of Upper India rises to between 120° and 130° in the daytime and for weeks falls very little lower even during the night, corresponds with the dry season par excellence, March, April, May, and early June, before the monsoon bursts. During all these months the sun pours down pitilessly from the deep blue vault of heaven. Then for a few days huge storm clouds begin to tower above the south-western horizon, dispersing at first into space, but ultimately discharging, amidst an almost continuous crash of thunder and lightning, an incredible volume of torrential rain upon the arid, sun-scorched earth, with the promise at last of some revivifying coolth to man and beast.

Before there was any navigation across the seas the Indian continent was practically closed against the rest of the world, except along its largely impassable northern frontier. As to the beginnings of the human race in India there is more conjecture than knowledge, but what we do know is that south of the great basin of the Indus and the Ganges, which can have had no attraction for man until he had learnt to till the soil, primitive races grew up in the wild jungle and mountain fastnesses who gradually asserted their right to existence against many formidable types of animal life of which only a few representatives have survived to the present day.

Of elephants, which are now tamed to play a majestic part in Indian State pageants or for other humbler and more utilitarian purposes, seventeen different types which existed in those remote ages

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are now virtually extinct. Tigers which the big game hunter has to track down to-day to their infrequent lairs, lions that have disappeared except in the wild districts of Kathiawar, leopards and panthers were as common as the huge herds of deer and antelope on which they preyed.

The crocodile, that may still be seen stretching twenty or thirty feet of scaled armour on the sandbanks of the lower Ganges, is almost the only survivor now of all the amphibious monsters that once peopled most of the Indian streams and swamps. Even more ubiquitous then than now was the whole venomous tribe of snakes and vipers that still help substantially to swell the Indian death-roll.

Through slow stages of evolution the dark-skinned races whom we call Dravidian gradually won through and spread northwards to the plains of Upper India in order to gather there the more abundant fruits of the earth which they had learnt to cultivate. Into those plains also descended in unknown prehistoric times tribes of Mongolian origin, and, somewhere between 2500 and 1500 B.C., other waves of migration from the vast reservoir of the

human race in Central Asia, representing already a higher type of civilization, with a much fairer complexion, flowed down into India through the easier passes and more open country stretching from the main Himalayan range towards the Arabian Sea. These were the tribes of various origin to whom the generic name of Aryan has been applied, and whose fusion with the earlier and probably indigenous population of India produced the Indian civilization of historic times.

Not till about the sixth century B.C. does India emerge into history, and only modern research has succeeded in unravelling to some extent the tangled skein of her annals for the next thousand years and more. In few countries of such great antiquity has so little of the work of man's hands survived to help the historian. We should, indeed, know nothing of the Indian civilization evolved during the ten, or perhaps twenty, centuries which elapsed between the great Aryan inflow into India and the actual beginning of Indian historic times were it not for the mass of more or less sacred literature in which later generations embodied oral traditions in divers forms, and so enabled us to



THE EMPIRE OF INDIA AND ITS PEOPLES

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reconstitute a fairly faithful picture of the religious and social, and even political, conditions of that remote period which still largely shape Indian life to-day.

Out of the earliest worship of the forces of nature portrayed in the Vedic hymns at a time when the leaders of the Aryan tribes were warriors and bards, there grew up a vast religious system compounded of

prosperity; Kali, otherwise Durga, the consort of Siva, and no less terrific; Sita, the consort of Rama.

These, and the countless other gods and goddesses, local and tribal and vocational, beneficent or maleficent, sometimes merely sacred streams and trees and stones, have waxed and waned and gained and lost worshippers and undergone many strange

transformations, while different schools of philosophy have in turn sought to probe the deeper mysteries of life and death, and to interpret for the elect the esoteric meaning of crude beliefs good enough for the vulgar masses. But far more enduring, far more universal than the popularity of deities or the teachings of philosophers, has been the hold upon countless generations of Hindus of the social system of Hinduism.

The keystone of that system is the unique institution of caste, and the ancient Sanskrit word "varna," which means colour, gives the clue to its origin and purpose. The Aryans who built up Hinduism were of a much lighter complexion than the earlier population with whom they came into contact. Compared with these, they were, in fact, in India the "white race" of those prehistoric ages in which they poured down into India and imposed their domination upon the darker and more primitive races by their superior civilization even more than by their superior equipment and skill in arms.

Supreme among them was the Aryan Brahmin who had the monopoly of religious lore and acted as the sacrificial intermediary between gods and man. He was the trusted adviser of kings, and the real power behind the throne, and he was also the law-giver.

To give a divine sanction to the institution of caste, it was taught that that of the Brahmins or priests, though they were not always or necessarily discharging what we should call the functions of priests, proceeded in the beginning of things from the brain of the supreme creator, Brahma; that the Kshatriyas, or warrior caste, proceeded from his shoulders; that the Vaishyas, or caste of traders, including writers and medicine men, proceeded from



DEVOTION'S EVERY GRACE DISPLAYED

With her bell to call the attention of the god and offerings spread before her, the pious Hindu woman squats on her carpet laid at the foot of the temple steps and tells over and over again the names of the gods as she slips her rosary beads through her fingers

Photo, Miss M. N. Tuck

polytheism and pantheism and abstruse philosophical speculations with which was linked up a still more unique social system.

Of the innumerable deities that people the Hindu Pantheon, Brahma was originally, perhaps, the one Supreme Being, but so supremely vague that there is only one temple to him now in the whole of India. Vishnu, the Preserver, is credited with ten different avatars or incarnations. Siva, the terrific Destroyer, is also the Creator. Indra is the national god of the Aryans; Rama and Krishna are the deified heroes of the later myths. Other favourites are Ganesh, the elephant-headed; Hanuman, the monkey-god; Lakhshmi, the consort of Vishnu and goddess of

his thighs ; and that, far beneath these three, the Sudras, or the serving caste, proceeded from the deity's feet.

To the Brahmin, therefore, belonged the right to lay down for every Hindu the laws that prescribe how he shall be ushered into the world, what he shall eat and wear and do, with whom he shall sit at meals and have social intercourse, what manner of woman he shall marry, what his funeral rites are to be, and how his inheritance shall be disposed of.

In the course of time, each of the four great castes has been subdivided into innumerable sub-castes and septs, each with its own rigid rules, always under Brahmin supervision as to permissible food and dress and marriage and employment. Caste law has thus shut off all the component parts of Hindu society into a multitude of watertight compartments from which, strictly speaking, none can emerge in this life.

Even after death the Hindu has not done with caste. The most deep-rooted Hindu belief is the transmigration of souls, death signifying merely the re-birth of the soul into a new shape determined by its merits or demerits in the shape which it has just put off. That re-birth may be into

the same, or into a higher or a lower caste, or even into some degraded human form outside the pale of the four recognized castes ; or, worse still, into the yet more degraded shape of beast or bird or reptile.

Hence, for every Hindu the importance of early marriage, often contracted between mere infants, lest he should die childless with none to safeguard his re-birth. Hence, too, the inferior status of the Hindu woman, whose supreme function in life is to provide the indispensable son.

Besides the chief divisions of the four great Hindu castes which have split up, in the course of ages, all over India into innumerable minor sub-divisions, often due to differences of language, or to racial peculiarities, or to specialisation in trades or industries, or in various forms of manual labour, there remain, especially in Southern India and in the more remote parts of Central and North-Eastern India, many extremely primitive people whom the Hindu Aryan conquerors never displaced or assimilated, and who still lie beyond the pale of Hinduism.

Officially lumped together under one denomination as "the fifth caste," they are in reality of no caste, and as



SCORES OF COOLIES TOILING AT A JOB FOR A SINGLE CRANE

Machinery has by no means entirely replaced man-power in India, as may be seen from this photograph of a gang of " Bundanis " carrying a stone beam up to the top of a building in process of construction in Gwalior. As many as a hundred and twenty-eight men have been known to be harnessed to a single beam, the latter being slung by ropes from poles borne on the men's shoulders

Photo, H. S. Talbot



KEEN EYES FOR ANYTHING IN THE WAY OF A BARGAIN

Himalayan hillmen, they hawk native products among European visitors in Darjeeling. The older man has a couple of knives under his arm—knives used for every purpose by the hill-tribes—and his sash very likely contains some cases of butterflies and a puppy or two. His companion is offering one of the beautifully striped cotton cloths worn by the Lepchas and a Tibetan praying-wheel

Photo, the Rev. J. H. Powell

such, from the Hindu point of view, at the very bottom of the social ladder—"untouchable," because contact with them defiles a Hindu who belongs to a recognized caste, and consequently, subject to all manner of humiliating disabilities.

The laws of caste, which still to a great extent govern Hindu society to-day, though, in many non-essentials, and more rarely in essentials, they have yielded something to the exigencies of modern conditions of life or to the inroads of Western education, had not reached their full development at the time when India emerges for us from the twilight of legendary ages.

But the Aryan peoples had gradually passed, after many vicissitudes of peace and war, out of the primitive conditions of nomadic and pastoral life into the more settled stage of agricultural life, and separate polities had grown up under separate rulers with towns and cities in which artisans and all skilled craftsmen congregated, called into being by the expanding requirements of more settled forms of society. In 600 B.C. the most powerful states of which there is then for the first time some historical record were, as might be expected, in the rich Gangetic plain.

Buddha's Challenge to Hinduism

It is one of the peculiarities of Hinduism that its origin cannot be associated with any single great teacher or prophet. It has no Moses and no Christ, no Confucius and no Mahomet, but it produced in the sixth century B.C. a great rebel known as Buddha, whose gospel was to dethrone Hinduism for a time over the greater part of India.

Buddhism, as preached by Buddha himself, was an appeal directed to all classes and to both sexes, and, as such, a direct challenge to Hinduism, with its rigid hierarchy of caste and the inferiority to which it relegated all women within its pale who failed to fulfil the functions assigned to them for the preservation of the continuity of caste.

The conflict between Buddhism, with the larger outlook on mankind which helped it to spread ultimately far beyond the confines of India, and Hinduism, with its narrower conception of human society limited to an Indo-Aryan nationhood, fills the pages of Indian history for a thousand years after Buddha.

One brief irruption of Europe into India occurred in the fourth century B.C., when Alexander the Great pushed his conquests through the northern passes down to the banks of the Indus. But so slight was the impression made by this wonderful episode on the life of India as a whole that no mention is made of it by a single Indian writer.

Of the few landmarks to guide us through the obscure maze of ancient Indian history, the most striking is the reign of the great Apostle-Emperor Asoka, in the middle of the third century B.C. He was fortunate enough to inherit a powerful state from his father and grandfather, and in the fourteenth year of his reign he became a Buddhist, and, forswearing war, resolved to apply the teachings of Buddha to the governance of his people.

Kanishka & Hinduism's Golden Age

Some of the laws which he then gave may be read to the present day carved into granite pillars and into the face of the living rock in many parts of India. No temporal sovereign has ever proclaimed himself as he did, a convinced prince of peace, or legislated so fully and exclusively for the spiritual and moral advancement of his people.

Before Asoka died, about 231 B.C., he had raised Buddhism to a position of supremacy in India which may well be compared with that of Christianity in Europe under Constantine. But with him the great Mauryan dynasty had spent itself, and Asoka's life-work fell to pieces almost as soon as he had passed away.

Buddhism henceforth succumbed slowly, and after a long period of obscurity, only for a short time broken by Kanishka in the extreme north, the next great landmark to emerge is the Gupta Empire, in the fourth or fifth centuries of our era, with which the Hindus still associate the "Golden Age" of India. It was certainly the golden age of Hinduism, and assured its final triumph over Buddhism when Vikramaditya, the Sun of Power, known in popular legend as Raja Bikram, held his court at Ujjain, a most ancient and sacred city of Central India, which became the centre of a great revival of Sanskrit, the language of the Hindu Scriptures.

Revival of Sanskrit Literature

Tradition has grouped round Rajah Bikram "the nine gems" of Sanskrit literature. Many of the oral traditions of Hinduism were reduced to writing; poetry was adapted to both sacred and profane uses, and astronomy and astrology, logic and philosophy were all cultivated by learned Brahmins to the greater glory of the system with which their ascendancy was bound up.

But the Gupta dynasty lived little longer than the greatest of its predecessors, and only after the long reign of terror which India endured during the invasion of the White Huns under Mihiragula, who was to India what Attila, at the head of another great horde of Hunnish invaders, had been to Europe a century before,

does another great figure hold the stage for forty years (606-648)—King Harsha, who reduced to subjection almost the whole of Northern India from the Arabian Sea to the Bay of Bengal before he was twenty and paid at last solemn tribute to the departed glory of Buddhism.

Irruption of the Mahomedan Flood

Shortly after Harsha's death India relapsed once more into political chaos, and among glimpses that we get of successive kingdoms rising and falling in ceaseless rivalry, the most notable features are the steady penetration of Aryan influences into the Dravidian south, and the appearance of the Rajputs in Central and North-Western India. Around their origin have been woven epic legends, tracing back their pedigrees to sun and moon, and justified to the popular mind by their warlike prowess and fine chivalry; but fierce clan jealousies kept them divided, and no single state or federation of states existed in India capable of meeting the storm that was about to break upon her from the north.

Already in King Harsha's time Arab followers of the Prophet had crossed the sea from Arabia, the cradle of Islam, and got a foothold in Sind, in the remote north-west corner of the Indian peninsula. In the year 1001 the Mahomedan flood for the first time poured down into India from Central Asia through the northern passes, and in successive waves of increasing volume and force swept over the whole of India except the extreme south.

After a succession of at first merely devastating raids, the Mahomedan conquerors were firmly established at Delhi at the beginning of the thirteenth century. One ruler displaced another. Afghan, Turki, and Tartar dynasties rose and fell in a long-drawn sequence of cruelty and depravity; but all in turn knew how to strengthen and extend the power and glory of Islam, to which many splendid monuments reared by their hands still bear ample testimony.

Glory of the Mogul Empire

The irruption of Tamerlane, or Timur, and his Tartar horsemen, as meteoric as that of Alexander, but, unlike his, leaving behind it a fiery trail of savage destruction and bloodshed, shook the supremacy of Delhi and plunged all Northern India into a welter of anarchy in the closing years of the fourteenth century. But it did not arrest the progress of Islam.

While for another century Mahomedan soldiers of fortune carved out for themselves as they willed new kingdoms in which each enjoyed his brief period of magnificence, recalling in some ways the best and the worst of the Italian Renaissance in the same age, it was not till

the middle of the sixteenth century that the great Emperor Akbar consummated the conquest of Hindustan undertaken by his grandfather, Baber, and gave to Mahomedan domination that stability and efficient centralization to which the Mogul Empire owes its great place in history.

Akbar attempted even the still more difficult task of welding India into a nation. He succeeded to some extent in composing the social differences between the Mahomedan conquerors and the conquered Hindus. He employed Hindus as his generals and ministers, and he sought matrimonial alliances with the most illustrious Rajput houses. But when he tried to achieve a religious fusion between Hinduism and Islam by founding an eclectic creed which was to make him head of the Church as well as of the State, even his genius failed.

Yet even before the foundations of the Mogul Empire were laid another and yet greater power was knocking, no longer at the land gates, but at the water gates of India. It came by sea from Europe. The Portuguese Vasco Da Gama had discovered the Cape route to India, and in 1502 established the first European settlement in India on the coast of Malabar.

Arrival of the "Merchant Venturers"

The conquest of Constantinople by the Turks, and the barrier established by the growth of powerful Mahomedan states against the old overland routes, over which Europe had maintained difficult but lucrative intercourse with the Orient, had driven Christendom to explore the uncharted ocean for new lines of communication. The Portuguese were the pioneers, and the Dutch and many others followed in their wake, among them the English, who were to outstay all their rivals.

In the year 1600, when Akbar's splendid reign was drawing to a close, one of the last acts of his great contemporary, the English Queen Elizabeth, granted to a group of London "merchant-venturers" a charter under which the East India Company rose to be the ruling power in India, and laid the foundations of the British Indian Empire.

The isolation of India from Europe, unbroken for nearly 2,000 years after Alexander's short-lived invasion, was at an end. The ocean ceased to be an insurmountable barrier to intercourse, and served, on the contrary, as a highway to promote it.

Unlike the great invaders from the north, who came to conquer, the English first appeared and settled on the far-flung shores of India as peaceful traders.

It was as suppliants for imperial favour and protection that the first embassy

from the East India Company approached the Mogul throne at Delhi, and for 250 years the instructions laid down by the directors of the East India Company in London for the guidance of their agents in India imposed upon them complete abstention from any political interference in Indian internal affairs, and, above all, from warlike operations, which they regarded as incompatible with, and, indeed, ruinous to, their sole and only purpose, namely, the development of their lucrative trade with India.

From that policy they were ultimately forced to depart when the disintegration

at Plassey in 1757, made England the dominant power in a continent which, with the disruption of the Mogul Empire, was rapidly relapsing, as so often before, into anarchy. Two years later the grant of the Diwani to the East India Company by the titular Emperor of Delhi conferred for the first time upon a great trading corporation full rights of rulership over the wealthiest provinces of India—Bengal, Bihar, and Orissa. Until then the problems of administration had been relatively simple.

Very different became the position of the company as soon as it acquired actual



PAPIER MÂCHÉ MERCHANT AT HIS ACCOUNTS

Pressing and moulding pulped paper is an art that has long been practised in the East, Kashmir being especially celebrated for the production of artistic pen-tray work, small coloured boxes, and other fancy work. Swedish wood-pulp and waste paper are commonly used for the manufacture of the material, and the finished articles, such as are displayed here, are often noticeably intricate

Photo, Bourne & Shepherd

of the Mogul Empire, under Akbar's less worthy successors, began to plunge India into internal anarchy, and in the course of the great duel for sea-power between France and England which filled the eighteenth century, and was only terminated in favour of the English by the crowning victory of Trafalgar in 1805, the Indian Ocean and a great part of the Indian peninsula became one of the chief theatres of war between the two great European Powers.

The battle of Baxar, in 1764, even more decisive than Clive's great victory

dominion over large and wealthy tracts of country with a great indigenous population. At first it showed no clear perception of the duties involved in the exercise of its new rights, which were mainly applied to the amassing of wealth by the same means and through the same agencies as their native predecessors.

Grave injustice was often done to Clive, and still more to his great successor, Warren Hastings, in the wholesale denunciation of oppression and misgovernment in India with which Fox and Burke made, not only the House of

Commons, but the whole country, ring. For both Clive and Warren Hastings were no less conscious than Fox and Burke of the fearful shortcomings of a system which they had not created, but inherited, and of the need of drastic reforms, and it was indeed Warren Hastings who chiefly laid the foundations of the British Raj on a basis of justice and integrity and efficiency not unworthy of Britain's new destinies in India in cooperation with the best elements among the native population.

Parliamentary Control of the Company

What was, however, perfectly sound in the general attitude assumed by the British people towards Indian affairs was the instinctive recognition that the novel responsibilities assumed by the East India Company as rulers in India were greater than a trading corporation could safely be left to discharge uncontrolled, and that they must at least be shared by the State if the acquisition of vast and populous possessions was to redound to its honour as well as to its material prosperity.

Lord North's Regulating Act of 1773 was the first of the long series of enactments in which Parliament steadily asserted its authority over the East India Company and its agents in India until the Crown assumed direct sovereignty in 1858. Pitt's much more famous Government of India Act of 1784 placed the company itself under the effective control of the Crown by the establishment in London of a Board of Control over the Courts of Directors and Proprietors, of which the President was ultimately to develop into the Secretary of State for India. Henceforth, too, the renewal of the company's charter at intervals of twenty years was to afford an opportunity for revising from time to time both its relations to the Crown and its methods of government in India.

Rapid Expansion of British Dominion

British dominion in India meanwhile continued to expand with a rapidity which often outran the desires and the judgement of the agents of the company on the spot, and of British ministers at home. It expanded in obedience to the law which inevitably compels higher organisms to absorb lower ones. Outside the limits of British dominion the welter of confusion and strife continued to increase, and the only remedy was an extension of British authority, either in self-defence or quite as often in response to appeals from Indian populations or rulers, who were driven by their own necessities to seek protection under the one power capable of maintaining law and order. Thus the map of India assumed, partly by the direct annexation of large

tracts of territory and partly by treaties with native rulers, the shape which it wears to-day.

Roughly, less than two-thirds of the total area of the Indian Empire with, however, more than three-quarters of the whole population, constitute British India under direct administration by the Government of India. The remainder consists of native states, numbering over six hundred, great and small, scattered over nearly the whole length and breadth of the continent, which continue to enjoy a large but varying measure of administrative autonomy under their own dynastic rulers.

Some of these native states compare in size and wealth with the smaller States of Europe; some only measure a few square miles with a few thousand inhabitants. Their relations with the paramount British power have been not inaptly described as relations of subordinate alliance, based upon treaties and engagements not altogether uniform, but all having this in common—namely, that the ruling chiefs and princes bind themselves to entertain no relations with any other but the paramount power, while the paramount power guarantees in perpetuity their special rights and privileges, subject to their loyalty to the British Crown and to reasonably good government.

Natives Admitted into Government

In British India every revision of the company's charter showed a great stride forward. In 1813 the company surrendered its trading monopoly as a first step towards the abrogation, twenty years later, of all its trading privileges. Then, finally rescued from the temptations which beset a commercial corporation, it was set free to devote itself as a mere instrument of government to the discharge of its immense responsibilities in a new spirit of trusteeship towards the vast population, alien in race and creed and social customs, committed to its care.

It was under the impulse of the great democratic movement which had brought the first British Parliament under the Reform Bill into being at Westminster that the company's charter was renewed in 1833, and gave a wide extension to a principle of policy which had never been formally enunciated before, though it had been tentatively carried into practice long before that date.

Indians had been employed in steadily increasing numbers in the company's service, and Warren Hastings had been the first to recognize the importance of promoting Indian education. But that Indians had any right to a share in the administration and government of their country

had never yet been recognized, and the failure to recognize it was becoming a grievance which Parliament now for the first time admitted to be legitimate.

A Parliamentary Committee reported that their exclusion from a larger share in the executive government was not warranted on the score of their own incapacity for business or want of application or trustworthiness. Accordingly, when the charter was renewed, Parliament declared that "no native of the said Indian territories, nor any natural British-born subject of his Majesty resident therein, shall by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office, or employment under the company."

The inevitable corollary of that declaration was the introduction of Western education into India, for which Macaulay pleaded successfully in his famous Minute of March, 1835. Indians could only be equipped for a larger share in the government of their own country by admitting them to full partnership in Western knowledge.

Effects of Western Education

Of the tremendous consequences which were to follow many Englishmen were doubtless only dimly conscious at the time, and even to-day there are many who seem unable to appreciate them. Some, however, of the greatest British administrators in India had a clearer vision. Sir Thomas Munro had already drawn up in 1824 a remarkable official Minute, in which he arrived at the conclusion that "if we pursue steadily the proper measures we shall in time so far improve the character of our Indian subjects as to enable them to govern and protect themselves."

India seemed at first to respond enthusiastically to the new call. Modern schools and colleges sprang up in all the great centres, partly under the impulse of Western missionaries and partly under the aegis of the State. Calcutta took the lead. Not a few high-caste Brahmins actually embraced Christianity, while others started religious movements to purge Hinduism of its grosser superstitions and bring Hindu philosophy into line with the best ideals of Western thought.

Except for an ill-starred war in Afghanistan and for the conquest of the Punjab, which was reluctantly carried out in order to break the aggressive power of the Sikh Confederacy, the two decades which followed the revision of the company's charter in 1833 were a period of peace and progress.

Lord Dalhousie, the last Governor-General to complete his term of service

under the East India Company, regarded the introduction into India of the two great discoveries of applied science, which were just beginning to revolutionise the Western world—namely, railways and the telegraph, together with a unified postage—as instruments of progress no less potent than the universities about to be created or the extension of education to Indian women, then for the first time warmly advocated. But events were soon to show that he, like many other great Englishmen, had underrated the deep-seated forces of indigenous resistance which the rapid and forceful impact of the dynamic energies of the West was bound to provoke.

Horrors of the Indian Mutiny

Within a year of his departure from India his immediate successor, Lord Canning, was to witness the dire fulfilment of the strangely prophetic words uttered by him as he was leaving England: "I wish for a peaceful term of office. But I cannot forget that in the sky of India, serene as it is, a small cloud may arise, no larger than a man's hand, but which, growing larger and larger, may at last threaten to burst and overwhelm us with ruin."

After some faint preliminary rumblings the storm burst on May 10, 1857, when some native regiments mutinied and killed their officers in Meerut, and thence marched on Delhi and proclaimed as Emperor of Hindustan the feeble descendant of the Moguls who had been allowed to retain as king the outward trappings of sovereignty. The Mutiny spread by the end of the month to Lucknow, and the massacre of men, women, and children at Cawnpore after the surrender of the garrison on June 28 sent a thrill of horror throughout the world.

Forces of Reaction Over-Estimated

The struggle centred, however, on Delhi, where a small force of British and of loyal Indian troops kept the flag flying on the historic Ridge until reinforcements, chiefly from the Punjab, enabled Nicholson to storm the great walled city in September, paying with his own life the price of victory. The final relief of Lucknow was only achieved in March, 1858, and another year elapsed before the last embers of rebellion were stamped out. But from beginning to end the trouble was confined within a relatively small part of Upper and Central India.

A large part of the native army remained true to its salt; no native state broke away from its allegiance; the Mutiny remained a military movement and ostensibly a Mahomedan movement, though many Hindu regiments were as prompt

to mutiny, and the brains of the movement were Hindu rather than Mahomedan. Such men as Nana Sahib and Tantia Topee relied upon the support of all the reactionary forces, Hindu as well as Mahomedan, and of all the personal enmities and selfish fears of vested interests among men of all classes and castes which the clash of Western civilization with the static civilization of India had inevitably provoked. But they relied upon them in vain.

Enhanced Prestige of the British Raj

The British Raj emerged from the struggle with increased prestige and authority, and if the East India Company disappeared it was only to make room for a closer and more visible association of India with the British Crown. The change was, however, one of form rather than of substance.

For the system of Indian Government remained, as before, one of paternal despotism to be tempered still by the control of Parliament. The Secretary of State for India in Council took the place of the old President of the Board of Control, and the Governor-General came to be designated as Viceroy. Twenty years later Queen Victoria assumed the title of Empress of India.

The Indian army was reorganized. It was never again allowed to have any artillery, and into the structure of the whole army, as well as into individual infantry and cavalry regiments, a more careful balance was introduced between different races and creeds.

No attempt was made to provide Indians with higher military education, or to fit them for promotion to the higher ranks of the army. Not only were all the higher executive and administrative posts in the army reserved for Europeans, but the British officers of native regiments, even to the youngest subaltern from home, held a superior rank to, and exercised unquestioned authority over, all the native regimental officers, who were in fact little more than glorified non-commissioned officers.

Material Development of the Country

How well the system worked on the whole in spite of its obvious limitations has been shown repeatedly in the close and gallant cooperation of the Indian and British armies in Egypt and the Sudan, in Afghanistan, China, and Tibet, and in the chronic frontier fighting on the turbulent north-west border, and last of all, on the battle-fields of France.

The one profound and deplorable change effected by the Mutiny was in the spirit that crept over the relations between the two races. Neither could bring itself entirely to forget the appalling excesses

perpetrated on the one side and the stern repression practised on the other. The vision entertained by earlier British administrators of an India moving steadily on the lines of Western education and progress and equipped by Western education to govern and protect herself was indefinitely blurred.

With the growth of a great European bureaucracy required for the steady expansion of every branch of the administration to meet modern demands of efficiency, there was a tendency to concentrate on the material development of India. Roads and railways, posts and telegraphs, irrigation and other public works were pushed forward systematically, while education, though by no means neglected, was conducted somewhat mechanically and with an eye rather to quantity than quality of output.

The Indian demand for education never slackened, but its chief results were looked for in the examination rooms. In a curriculum from which the principle of religious neutrality scrupulously observed by the State excluded all influence on religious and moral training there was little scope for the formation of character.

Beginning of the Nationalist Movement

Few and reluctant were the attempts made to further Indian political education, or even to give Indians that larger share in the executive government of their country to which more than half a century earlier Parliament had recognized the legitimacy of their claim. Meanwhile, the actual number of Indians who had qualified or believed themselves to have qualified in British schools and colleges for employment in the public services was increasing steadily. Discontent increased equally steadily with disappointed expectations.

Racial feeling, which the Mutiny itself had done much to revive, received a fresh stimulus when in 1883, under Lord Ripon's Viceroyalty, a violent agitation among the European population in India, official and unofficial, proved powerful enough to defeat the intentions of a Viceroy known to be friendly to the Indian and the fate of the Ilbert Bill taught Indians the value of political agitation.

The immediate consequence was the foundation of the Indian National Congress in 1885 by a small group of educated Indians, many of whom had learned in England the lessons of English civic and political life, which they believed to be as essential to Indians as to Englishmen. But frowned on by the official world, it gradually assumed the airs of an irreconcilable Indian Parliament, in which a new school of extremist politicians ultimately ceased to disguise their hostility, not only to alien rule, but to many of the Western ideals for which the British Raj stood.

In the first years of the nineteenth century the prolonged and often successful resistance of two small South African Republics to the armed might of the British Empire, and the emergence of Japan as an Asiatic State capable of challenging and defeating a great European Power, had not only shaken the Indian's belief in the invincible superiority of the West, but had stimulated the consciousness of an Indian nationhood underlying all the differences and rivalries of Indian races and creeds, to which the National Congress had for the first time lent an outward appearance of reality. The great apostles of this new Indian Nationalism, confined originally to the Hindus, were Marathas, chiefly Brahmins, and the intelligentsia of Bengal.

In 1905 an administrative measure for dividing up into two provinces the huge province of Bengal, with 70,000,000 inhabitants, which had outgrown the capacity of a single provincial Government, was interpreted as a blow aimed at the nationalist movement in one of its principal strongholds. Against this partition of Bengal a violent and quite unprecedented agitation broke out and spread to other parts of India, and rapidly assumed the shape of a general revolt against the autocratic and bureaucratic methods of Indian Government, in which reactionary and revolutionary elements seemed to have joined hands. It was accompanied by an epidemic of political crimes, largely modelled on the doctrines and practice of Russian anarchism.

Kingship and the Coronation Durbar

Mr. John Morley (later Lord Morley) brought to the India Office, on the return of the Liberal Party to power at home at the end of 1906, his old convictions as Irish Secretary that repression might be a remedy for active disorders, but was no sufficient remedy for discontent rooted in national sentiment. The Indian Reforms which he embodied in the Indian Councils Act of 1909 gave Indians for the first time a voice in the executive Government by admitting an Indian to be a member of the Government of India, and appointing Indians to sit on the Secretary of State's Council in London, and they introduced the elective principle into Indian representation in the Legislative Councils. Their powers, however, remained purely consultative, and he himself repudiated all idea of laying the foundations of responsible Parliamentary Government in a country still in his opinion entirely unsuited for them.

King Edward VII. had paid, as Prince of Wales, the first Royal visit to the greatest Eastern dependency of the British Crown. King George V., while Prince of Wales,

followed his example in visiting India, with the Princess, in 1905, and though by that time the first great wave of political unrest had begun to sweep over the country, he was received with no less demonstrative loyalty than his father had been thirty years before.

In 1911 India had for the first time an opportunity of welcoming the reigning Sovereigns, and the welcome given to them often assumed all the fervour of semi-divine worship which the Indians have been wont to pay, from times immemorial, to the majesty of kingship. The transfer of the seat of British Government in India from Calcutta to Delhi, announced at the splendid Durbar held by their Majesties in that historic city, together with a sweeping modification, amounting almost to a reversal, of Lord Curzon's partition of Bengal, made a profound appeal to Indian imagination as a manifestation of sovereignty not unworthy of Indian traditions.

India's Part in the Great War

On the other hand, an attempt on the life of the Viceroy, Lord Hardinge of Penshurst, just a year later, when he was making his State entry into Delhi as the new capital in which he was to take up his residence, and the continuance of lawlessness among the youth of Bengal, showed that extremism had not died out, while the satisfaction at first created by Lord Morley's reforms made room for a sense of disappointment at the small results which they in effect yielded. The Western educated classes were once more agitating for a further instalment of political concessions when the Great War broke out in August, 1914.

The magnificent response at once made to the call of the Empire by the princes and peoples of India in all the native states, as well as in every province under direct British administration, was so loud and so genuine that the voice of faction and even of extremism was hushed. A great thrill of legitimate pride went through India when the Indian army was dispatched straight to France to fight shoulder to shoulder with the Allies, and the British Prime Minister, then Mr. Asquith, gave expression to the admiration and gratitude of the British people by assuring India that in future the problems of Indian government would be approached from "a new angle of vision."

Failure of German-hatched Disaffection

New schemes of constitutional reform were conceived, but unfortunately too slowly and laboriously to satisfy the tremendous expectations aroused in India, not only by Mr. Asquith's promise but by the reiterated proclamation of the generous war aims of the Allied Powers fighting

for freedom throughout the world. German plots to raise the standard of rebellion in India failed ignominiously, and a few sporadic disturbances, and notably an outbreak in the Punjab engineered by disaffected Sikhs, who had returned from Canada saturated with racial hatred, were promptly quelled.

Extremist Clamour for Home Rule

A series of unfortunate reverses in Mesopotamia, which was the seat of operations nearest to India, and the many vicissitudes and indefinite prolongation of the war in Europe tended, however, to produce a certain reaction of lassitude, while the long delay in producing any definite scheme of Indian reforms provoked renewed impatience among the politically-minded classes. A cry was raised for immediate Home Rule, and the Indian National Congress came to the front again with an imperious programme which fell little short of Home Rule, and was supported just as insistently by the All-India Moslem League. The Indian Mahomedans, who number over 66 millions or about one-fifth of the total population, had originally taken no part in political agitation nor concealed their dread of Hindu ascendancy. But among them, too, there gradually grew up a new school that professed to subordinate considerations of creed to the higher call of Indian Nationalism. Even when Turkey came into the Great War against the Allies the loyalty of the vast majority of Indian Mahomedans remained unshaken, but among the extremists there was a group that had been in contact with "the Young Turks" before the war and hardly concealed its sympathies and hopes when the German Emperor, "the friend of Islam," provoked a world conflict with the British Empire. This group had dominated the Moslem League and brought it into line with the Indian National Congress, now also controlled by the extremists faction.

Effect of the Montagu-Chelmsford Report

It was at this juncture that Mr. Montagu, who had just become Secretary of State for India, made on August 20, 1917, simultaneously with the Viceroy, Lord Chelmsford, in Simla, the solemn announcement on behalf of his Majesty's Government that the purpose of British policy was not only "the increasing association of Indians in every branch of the administration, but also the greatest development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

This was a momentous announcement, even though accompanied by reservations as to manner and rate of progress.

The Secretary of State shortly afterwards proceeded to India, and there drew up in conjunction with the Viceroy the exhaustive State Paper known as the Montagu-Chelmsford Report, which served as a basis for the great constitutional changes embodied in the Government of India Act, 1919.

This Act, designed to provide the first stage in the advancement of India from the position of a mere Dependency governed on more or less despotic lines to the status of a self-governing Dominion within the Empire, left the authority of the Supreme Government theoretically intact, and only conferred in the Provincial Governments a real measure of responsibility upon Indian Ministers placed directly in charge of certain specified branches of administration. A new distribution of powers and responsibilities between Indians and Europeans was thus inaugurated, and this system came to be known as Dyarchy.

At the same time a new All-Indian Legislature, consisting of a Council of State and an Indian Legislative Assembly, and Provincial Legislative Councils were established with Indian unofficial majorities elected on as wide a suffrage as the backwardness of the great mass of the Indian people allowed. The new Indian Legislatures, together with the introduction of a considerable proportion of Indians into the executive Councils of Government, both at Delhi and in the provinces, and the progressive Indianisation of the public services have in fact given Indians a measure of influence, even in the shaping of public policy, which goes far beyond the statutory powers technically conferred upon them by the Act of 1919.

Progress Towards Dominion Independence

This great reform scheme has nevertheless failed to arrest the growth of Indian unrest, itself partly an outcome of the great wave of political and social and economic unrest which has swept over the whole world as a consequence of the Great War. Disturbances of a very serious character broke out in India and especially in the Punjab in the spring of 1919, and their stern repression, notably at Amritsar, together with vehement propaganda among Indian Mahomedans in favour of Turkey, of whose name they had hardly heard before the Crimean War, gave the extremists an opportunity for starting against the Government the Non-Cooperation movement, of which Mr. Gandhi, regarded by his followers as saint and prophet and inspired leader, became the fanatical apostle.

It led to frequent rioting and bloodshed, even during the Prince of Wales's progress through India. But it has not

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affected the steady purpose of British statesmanship, solemnly re-affirmed when, on Feb. 9, 1921, the Duke of Connaught inaugurated the new All-Indian Legislature at Delhi in the King-Emperor's name, with a royal message in which his Majesty

declared to India that she now had "the beginnings of swaraj (self-government) within my Empire, and the widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy."

INDIA: FACTS AND FIGURES

The Country

Central peninsula of Southern Asia, divided into British administrations or provinces (Madras, Bombay, Bengal, United Provinces of Agra and Oudh, Punjab, Burma, Bihar and Orissa, Central Provinces and Berar, Assam, Delhi, North-West Frontier Province, Ajmer-Merwara, Coorg, Baluchistan, Andaman and Nicobar Islands), and feudatory or allied States (Manipur, Hyderabad, Mysore, Baroda, Central India Agency, Kashmir, Sikkim, Gwalior, Rajputana Agency, North-West Frontier, and a number of others). Area of British provinces (including Burma) 1,093,074 square miles; population (1921), 247,138,396; area of States and agencies, 709,555 square miles; population (1921), 71,936,736. Total area (including Burma) 1,802,657 square miles; total population, 320,000,000, or about 177 to the square mile. Many different races speaking upwards of fifty languages.

Government

The King of Great Britain and Ireland is Emperor of India. Administration in England is entrusted to a Secretary of State, assisted by Council of not less than eight and not more than twelve members, whom he appoints for five years, one half of their number being persons who have served or resided ten years in India not more than five years previous to appointment.

In India supreme executive authority is vested in Governor-General (or Viceroy) in Council appointed by Crown, usually for five years. Legislature includes Governor-General; Council of not more than sixty members, of whom not more than twenty are officials, elected for five years; and Legislative Assembly of 144 members, appointed for three years, of whom twenty-six are official members, and 103 elected. President of Legislative Assembly appointed by Governor-General.

The eleven departments of Government are in charge of Governor-General's Executive Council, at least three of whom must have had ten years' service in India, and one be a barrister or pleader of not less than ten years' standing. At head of each department, except that of railways, is a secretary to the Governor-General in Council. Foreign and Political department is under immediate superintendence of the Governor-General. The administrations are under governors, lieutenant-governors, chief commissioners, or agents.

Governments of Bengal, Madras, Bombay, Bihar and Orissa, United Provinces, Punjab, Central Provinces, and Assam are based on a system of dyarchy, consisting of Governor-in-Council, and governor acting with ministers. Governor's Executive Council consists of not more than four members, one qualified by twelve years' public service in India.

Legislative Council consists of at least seventy per cent. elected members, and no more than twenty per cent. of official members appointed for three years. Provinces are usually sub-divided into divisions under commissioners, and these into districts, controlled by an executive officer. The Indian States are governed by the Indian princes, ministers, or councils under the control of the Supreme Government.

Defence

Military forces consist of British Regular Forces, paid by the Indian Exchequer, and Native Army, Auxiliary Force, and Imperial Service Troops, raised and maintained by Native States. Royal Air Force in India consists of eight squadrons, commanded by an Air-Commodore.

Industries and Commerce

Between twenty and twenty-five per cent. of the total area is under cultivation, nearly 225 millions being supported by agriculture. State irrigation works supply about twenty-five million acres. Chief among the industries, which employ over 35 millions, are spinning and weaving, and the tea industry, about 345 million pounds of tea having been produced in 1920-21. Minerals include coal, gold, petroleum, manganese ore, and salt; among other industries are silk-rearing and weaving, shawl and carpet-weaving, wood-carving and metal-working. Imports (merchandise), 1920-21, Rs. 347,13,89,522; exports (merchandise), Rs. 265,93,47,563. Rupee Rs. 10 to the £; prior to September, 1920, the rupee was valued at 1s. 4d.

Communications

Length of roads maintained by public authorities, about 206,330 miles; navigable canals, 3,190 miles; railways, 37,030 miles, of which 26,650 miles are State lines, 7,550 miles being worked by the State; telegraph lines, 369,270 miles; the telephone system is in the hands of the Post and Telegraph Department.

Religion and Education

Of the total population of India over 217,000,000 are Hindus; Mahomedans, 66,000,000; Buddhists, 11,000,000; Animists, 10,000,000; Christians, 4,000,000; Sikhs, 3,000,000; Jains, 1,000,000. Parsees and Jews form a large proportion of the remainder.

There are six federal universities in India; three unitary teaching and residential, two denominational, and two universities in Indian States. There are also over 200 colleges with 66,000 scholars; 164,000 institutions for general education, with over 7,000,000 scholars; 4,000 special schools, and over 34,000 private institutions. A system of State scholarships enables boys to pass from village schools to the universities and to study in the United Kingdom for two years or more.

Chief Towns

Calcutta, old capital (1,263,300); Bombay (1,172,950), Madras (522,950), Hyderabad (404,225), Rangoon (339,525), Delhi, capital (303,148), Lahore (279,560), Ahmedabad (274,200), Lucknow (243,555), Bangalore (238,110), Karachi (215,780), Cawnpore (213,045), Benares (199,495), Agra (185,945), Poona (176,670), Amritsar (160,410), Allahabad (155,970), Nagpur (149,520), Mandalay (147,430), Srinagar (141,630), Madura (138,895), Bareilly (127,940), Meerut (122,570), Jaipur (120,195), Patna (120,110).



EVENING PROMENADE BY THE RIVER'S BRIM BELOW BAGDAD

Even the native population find the climate of Bagdad very trying, the heat being so great that they have to sleep on the roof at night and take shelter in the underground seedah, or ventilated cellar, by day. In the cool of the late afternoon the forebushes of the Tigris provides a welcome promenade, where mothers can stroll and children play under the palm trees

Photo, Major W. J. P. Ridd

Irak

I. Arab Life in the New Mesopotamian State

By Edmund Candler, C.B.E.

Author of "The Long Road to Baghdad"

THERE is probably less variety of scenery in Irak—or, to give it its old name, Mesopotamia—than in any other country of the same extent. Arabia, at least, has the Yemen range and the Jebel Akhdar, green and grassy slopes rising 9,900 feet behind Muscat, but Mesopotamia contains no green valleys and tablelands save in the ranges that form the glacis of Persia and Kurdistan to the east and north. To the west and south the boundaries are desert and sea, and in the country east of the Euphrates and south of Basra the illimitable monotony is repeated that is so wearisome to the eye on the journey up the Tigris from Basra to Bagdad.

On entering the country from the sea the palm belt on the Shat-el-Arab, stretching from the Gulf to a few miles north of Kurna, where the Tigris and Euphrates meet, gives an impression of tropical fertility. According to the Moslem geographers of the twelfth century, the gardens of the Uballa Canal at Basra were held by the Arabs to be one of the four earthly paradises. Kurna is reputed by local legend to be the Garden of Eden, and a certain gnarled thorn bush is pointed out as "the tree of the knowledge of good

and evil." In the eyes of the first desert dwellers this fringe of fertility would naturally have appeared paradisiacal. But it is an isolated zone, and does not stretch more than half a mile inland from the river bank. One passes out of the shade of the palms into the barren sand or baked clay which is Mesopotamia.

That the country was once rich and populous evidence abounds. North of Ctesiphon one can scarcely traverse a mile without discovering the site of some ancient city or town. Everywhere one comes across mounds strewn with fragments of vases, bricks, potsherds, and glazed tiles. The remains of ancient embankments which used to carry the fertilising irrigation channels to the fields are the only features on

the desert horizon that the mirage can torture into hills. The bricks of Babylon bearing the stamp of Nebuchadrezzar (Nebuchadnezzar) or Sardanapalus, which were built into the walls of Hilla and Bagdad, represent but a single layer in the strata of ancient civilizations which the thirsty soil of the country has swallowed up. In Mesopotamia one is reminded every day that the territories subject to the Osmanli lie dead under his hand, that the



AN ARAB ARISTOCRAT

Beduins of the desert, of whom this man is one, are the old aristocracy of Irak's Arab population, disdainful of the degenerate ways of their settled riverain kinsmen

Photo, R. Gorbald



GOLD AND SILVERSMITH OF AMARA

Age's quiet dignity and the assurance given by years of fine and successful craftsmanship reveal themselves in the bearded countenance of this ancient of Amara. The town was wrested from the Turk by General Townshend in 1915

Photo, G. Wagstaff

blight where he has governed is as certain as famine after drought.

Upstream of Kurna, on the Tigris and Euphrates, one passes through the country of the marsh Arabs. The land visible from the lower reaches of the Euphrates in the neighbourhood of the Hammar Lake and Nasrieh is the richest in Mesopotamia. In May and June all this land is inundated; the highest ground in a village is not a foot above flood level, and most of the inhabitants take to their boats, leaving their reed huts standing in water. Higher upstream the richness of the land becomes apparent in the broad, strong towers which lie like Saxon churches under the

palm clumps at intervals on the horizon. On the Tigris, a few miles above Kurna, one enters a treeless tract of swamp and desert with a thin belt of irrigated land beside the river. The villages resemble those of the Punjab or the North-West Frontier of India, the same sloping mud walls enclosing the courtyard, with the cow-dung cakes for fuel plastered against the walls to dry in the sun. The only brick-built habitation in the permanent villages is the house of the sheikh. Above Amara the reed huts of the Arab give place to goathair tents.

The settled Arab population of the cultivated delta of the Tigris and Euphrates are descendants of immigrants from the Arabian deserts. Physically, the adoption of the cultivator's life has improved them; they are better nourished, stronger, heavier, taller men than the Beduins, and bigger in the bone, though by abandoning their nomad existence they have lost

in honour and independence. The Beduin scorns them, and will not intermarry with them. Yet, apart from the town-dweller, the old tribal organization remains, tribal law and customs hold good, and the blood-feud is still obligatory.

Many of the riverain Arabs are handsome, and have a certain hawk-like dignity and grace of carriage. The women are fair, and go about unveiled. Some of the children have brown or chestnut hair. The riverain Arab is noted for his teeming progeny. The sheikh with three or four wives can generally boast of a family of from forty to fifty. The Muntafik, the first

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tribal confederation one meets on leaving the Shat-el-Arab and following up the Tigris and Euphrates, a people spread over some fifty or sixty square miles, are believed to outnumber the Anazeh, the great Beduin tribe which peoples the desert from the borders of Syria to the sands of Central Arabia.

The riverain Arab, degenerate as he may be, judged by the Beduin code, is not unmanly. Under the Ottoman rule he consistently defied the Turk when opportunity offered. There is not a tribe on the Euphrates or Tigris that has not been in a state of rebellion at some time against the Osmanli. The attempts to collect the rice revenue from the Shamiah on the Euphrates were always the prelude to quite extensive autumn manoeuvres; the marsh Arabs lower down the river in

the neighbourhood of the Hammar lake used to fire on the Turkish flag as a matter of principle, so that it was generally safer for the Ottoman official to conceal his insignia of office.

North of the Muntafik on the Tigris one meets the Abu Mohammed and the Beni-Lam, great rebels against the Ottoman Government before the Great War. The Beni-Lam have long had the reputation of being the most truculent and inhospitable of the Tigris Arabs, men who, according to Layard, neither respected the laws of hospitality nor behaved in any sort like good Mussulmans, who were as treacherous as they were savage and cruel, and who would cut the throat of a guest for a trifle. They joined the Turk against the British, but proved most uncomfortable allies, turning always with the tide



SILVER SPEECH BEGUILES THE TASK OF BEATING OUT THE GOLD

Conversation is a serious occupation in the East, and the dark little shops afford pleasantly shady recesses in which to carry it on. Here, in Mosul, a goldsmith, squatting on the floor amid all the paraphernalia of his trade, clinks his hammer on the metal held in the vice before him, entertained the while by a constant succession of garrulous neighbours

Photo, Major W. J. P. Redd



"REVEALED THE SECRET STANDS OF NATURE'S WORK"

Handicapped by the photographer's govtalled over the force of convention, and this Bagdad Jewess was induced to travel before the camera the face on which none but her family was supposed to gaze. The wife of a wealthy man, her robe is of white silk of finest quality, fringed and lined with gold thread, and her long braids of hair are fastened at the ends with trinkets

Photo, Major W. J. P. Rodd



DARK EYES AND BRIGHT ROBES OF ARABY

Character and high intelligence as well as attractions are clearly marked in the pleasing features of this dignified lady of Irak, with her shawled head and gay ornaments, as she stands beneath the palm tree's shade. Her bare feet, accustomed to the lack of shoes, peep out beneath her dress as she stands, confidence in every line of her, to undergo the novelty of being photographed

Photo, Major W. J. F. Reid



DINNER AND DEVOTION JOINTLY AIDING LABOUR

It would be surprising to see a gang of Roman Catholic navvies eating their dinner with their rosaries ready at hand for immediate use afterwards. These Arab coolies, devout followers of Mahomet, see nothing incongruous in eating their midday meal without tables or cloth, and spreading out their prayer mat whereon to turn towards Mecca and pray at the appointed hour

Photo. Harry Cox

of fortune and murdering and looting their Mahomedan brethren whenever opportunity delivered them into their hands. The Beni-Lam were not alone in this. It has been the privilege of the Arab in Mesopotamia for at least two thousand years to attack, pillage, and murder the losing side. They were "the Saracens" who hung on the flank of Julian's army and fell upon the stragglers by the way. Townshend's wounded were stripped and mutilated by them. They are frankly plunderers, and kill their prey before they strip it. They dig up graves and leave the dead stark.

On account of these practices the British and Indian troops in Mesopotamia

formed a very low estimate of the Arab of the country, or only admired him as an expert rifle thief. The Turk has always had a contempt for his fighting qualities, while the proud Beduins of the inner desert, "the people of the camel," will not associate with him, and deny that he is capable of loyalty even among his own community. Nevertheless he is not wanting in a kind of straw-fire courage. If he has proved useless in war it is because he has never felt bound by any allegiance, but has played for his own hand, and therefore is found on the side of the strongest battalions. When he puts his person in jeopardy



PEACE IN A BACKWATER OF A PALM-FRINGED STREAM

It is only in a narrow belt lining the river beds that any vegetation, even remotely suggesting the Paradise of tradition, exists in Irak. Here the date palms give a tropical appearance to the scene and exclude thought of the arid waste behind. This pretty spot is a creek off the Shat-el-Arab, near Basra, the mat-screened structures being a date-packing station

Photo, Harry Cox

he demands his quid pro quo. His adventures are frankly predatory, and his code, if ever he had one, has long since been forgotten.

The bulk of the Arab population of Mesopotamia are Shiah, though the country has long been under the rule of the Turk, who is a Sunni. Under the Ottoman Government the Shiah had no political status. Shiah religious bequests had no legal recognition. Nor was Shiah religious law, which differs from that of the Sunnis, included in the Ottoman code. The Sunni minority in the country has a political and social importance out of proportion to its numbers. It includes the Naquibs of

Basra and Bagdad and the largest landowners and wealthiest merchants.

The Sunnis among the settled population are, with few exceptions, town-dwellers. The nomad Arab, too, like his brother of the Arabian desert, is generally a Sunni; but the Shiah sentiment in Irak, which is the birth-place of the religion, and contains the holy shrines of Kerbela and Najaf, is so strong that generation after generation of Sunni immigrants have adopted the faith of the country. In Bagdad there is a large Christian and Jewish population. The Armenian Bagdadis suffered less from the Turk in and before the Great War than their

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co-religionists in any other part of the Ottoman Empire, and escaped the general massacres. The Arabs of Mesopotamia are little infected with the fanaticism of Islam, while the Turks were a small community, confined more or less to the families of the officials. The Armenians in Bagdad were never regarded by them as an economic menace, or even as a cause of political uneasiness.

The Sabaeans, or Star Worshipers, of Mesopotamia, as they are sometimes called, are found scattered in the towns by the two rivers. Their religious observances make it incumbent upon

them to live near running water. Suk-esh-Sheyukh is their headquarters on the Euphrates and Amara on the Tigris. They are a distinct people with many curious characteristics and beliefs, which they have inherited from Jews, Christians, Pagans, and Mahomedans. Their bible, the Sidra Rabba, a jumble of borrowed and contradictory doctrines, is a closed book to the profane. They observe the first day in the week, baptism, the Lord's Supper, and reverence for John the Baptist. Yet they are not Christians. Neither are they Jews, though their ritual of sacrifice and purification is



GERM-FEARLESS DRAWERS OF WATER FROM OLD TIGRIS

Water supply and drainage systems are matters of small concern to the Oriental. At Bagdad and other riverside towns in Irak the Arabs come down to the river to fetch water, the men with the goatskins in which they purvey it in the streets, the women with their ornamental pitchers, all regardless of the fact that it is contaminated by sewage leaking down from the towns

Photo, Harry Cox



range, to the far north, a persecuted non-Arab race, probably of Kurdish stock. The principle of evil which they propitiate is symbolised for them in the snake and the sacred peacock.

In the latitude of Bagdad the Tigris and Euphrates are within twenty-five miles of meeting. This means that the roads from the Mediterranean into Asia, the Tadmor-Deir-el-Zor route by the Euphrates, the road which crosses the Taurus by the Cilician Gates and follows the Tigris down from Mosul, all lead to Bagdad or Babylon. The convergence of the river routes has from time immemorial dictated the site of the metropolis of Mesopotamia. Bagdad, too, receives the commerce of the Gulf : it is

peculiarly Semitic. Expert silversmiths, they were known to the British troops chiefly by their inlaid work of antimony on silver, probably the only form of modern indigenous handicraft worth taking away from the country. The community form an isolated guild, in which the secrets of their trade are preserved as jealously as their religious arcana.

Another strange obscurantist Mesopotamian cult is that practised by the Yezidis or devil-worshippers, who dwell in the Jebel Sinjar



"JUDGE THE WORLD BY THE WAY THEY TREAD"

In their queer little caverns in Bagdad, Arab shoemakers turn out scores of pairs of the heelless slippers affected by the population, and, like the old cobbler shown above, patch up soles worn threadbare on the ill-paved streets

Photo. R. Corbould



MAMMON SETS HIS MARKET ALONGSIDE THE MOSQUE

Floods played havoc with Bagdad in the early part of the nineteenth century, and it is only in the solidly-built mosques that good examples of early Arab architecture remain. Outside these old brick buildings, variegated with peacock-blue and old gold, a cosmopolitan crowd is generally found, venders of bread, sweetmeats, and fruit welcoming the open spaces as a convenient market place for their wares

Photo Major W. J. P. Bate



PURSuing THEIR LAwFUL OCCASIONS IN LABYRINTHINE BAGDAD

Bagdad long ago lost the magnificence of architecture and ornament that made it famous in the days of Haroun Al Raschid. The town, as it now exists, lacks plan, and the unpaved, mostly narrow streets are flanked by uninviting houses of yellowish red brick taken from old ruins, with latticed windows on the first floor, and, below, only mean doors to break the monotony of the walls

Photo: Major W. J. P. Kell

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easy of access by river from the desert outposts on the Euphrates, where the caravans off-load from Central Arabia ; it is the ancient Babylon-Ecbatana (Hamadan) road which was the pathway of armies for centuries before the Chosroes, and it lies on the great pilgrim route from Persia to the holy Shiah shrines of Kazimain, Kerbela, and Najaf.

Thus, in the narrow barren strip of land between the Tigris and the

archaeologists have identified the crumbling monuments of succeeding dynasties of the Assyrian, neo-Babylonian, Persian, and Greco-Parthian periods.

Ctesiphon, eighteen miles from Bagdad, was the capital of the Sassanidae, and Seleucia, on the opposite bank of the Tigris, of the last Greek empire in Mesopotamia. Bagdad, in the time of the Abbasid Caliphs, was the centre of Islam, and in after years,



CROSSING THE TIGRIS TO MOSUL BY THE BRIDGE OF BOATS

Mosul, always important from its position on a great caravan route into North-West Persia, has acquired new importance from the oilfields in the vilayet of which it is the capital. It stands on the Tigris, here crossed by a bridge, partly of stone and partly of boats. The latter portion can be cut in time of flood, or to allow the passage of traffic

Photo. Major H. J. P. Sall

Euphrates, three hundred and fifty miles inland from the Persian Gulf, the excavator has brought to light the relics of many buried civilizations. The buildings which are pointed out to the visitor at Babylon belong to the comparatively modern period of Nebuchadrezzar (561-504 B.C.), but there are traces in the ruins left by the first Babylonian kings (circa 2,500 B.C.), and deep down below the water level relics that point to a prehistoric city. In the strata superimposed

until General Maude entered the city in March, 1917, the southern capital of Asiatic Turkey. Since Aug. 23, 1921, the Emir Feisal has reigned there as king of the Arab confederation which, under British auspices, replaced the Turk.

Bagdad has probably always been cosmopolitan. In the arched and vaulted thoroughfares of the bazaars one meets a diversity of races, drawn as in old times along the old roads to the metropolis by motives of commerce or faith. The mosque of Abdul Kadr



MERCHANDISE AVAILABLE FOR EVERY TASTE AND NEED

Merchandise of all kinds is stacked in the dark little shops that line the arched and vaulted thoroughfares of Bagdad's bazaars, and the races represented among the buyers and sellers are as various. Flat projecting beams supporting roofs of dried leaves or branches of trees and grass, are common in the streets of the business quarter and afford grateful shelter from the sun.

Photo: J. L. Mott



CIVILIZED DESCENDANTS OF ANCIENT NOMAD STOCK

Exceptional dignity and grace, and beauty of no mean order, are displayed by these Arab women of Amara. The family belongs to the higher social class of the settled Arab population, engaged for the most part in business, and the man was in the service of the British Government as interpreter to the

Notes. - Riverside Arab women are fair, and go unveiled.

Photo: C. Kemp



ONE OF "THE PEOPLE OF THE CAMEL"

Beduins of the inner desert are a fine, proud people, generally of commanding figure, erect, lithe, and taut as steel, with a stamp of nobility set on their features by generations of freedom.

Photo, R. Gorbald

is frequented by Sunnis from all over the East; the Shiah pour in from Persia and India to the shrine of Kazimain, many of them Seyyids, descendants of Ali, with their tarbushes wound round with the green turban. One may recognize the Kurds and Lurs by their high bulbous hats of rough felt, like elongated coal-scuttles, their smooth locks hanging free and clipped about their ears after the Afghan fashion; the Bakhtiari by his brimless top hat, the Tartar by his astrachan of the north. The fez, of course, is ubiquitous, and is worn by

Turks, Armenians, and Jews, and by all the hybrid flotsam and jetsam of the streets, from the Turkish official to the Chaldaean astrologer or Ethiopian slave. The precise-looking Persian merchant from Dizful or Ispahan is wearing the brown or black abas of the Arab, which flows from the shoulder like an undergraduate's gown. The keffieh, the headgear of the Arab, is a blue or red-spotted kerchief, bound round with the agal, a twisted coil of black or brown camelhair rope. Many of the women wear black horsehair visors; one meets them coming up from the river bank carrying water in tapering copper vessels with fluted necks.

The dark taverns are crowded with Arabs, who squat on their high pew-like benches, gravely discussing the high politics of the desert, drinking coffee, and playing dominoes or dice. Wild-eyed Beduins, generally on horseback, pass distrustfully in the streets, which in many quarters are so narrow that the

bags on the pack-animals rub the walls on either side, while the latticed and fretted bow-windows overhead almost meet. The massive iron-clinched doors, with their curious antique brass knockers, open into spacious courtyards planted with palms and orange trees and pomegranates. The houses are two-storeyed, the verandas on the four sides of the first floor overlooking the courtyard.

In the dog-days the Bagdadi takes refuge in the serdab, a kind of vaulted cellar sunk some six feet under the ground level with ventilation shafts, which run up to the roof and end in



ITALY: TWO GAY RAGAZZI OF THE CAMPAGNA

The vivacity of these two sun-baked lads of the Roman Campagna is drawn. The vibrancy of colour displayed in their traditional costume, from the brightness of their own blue skies



ITALY: TWO GAY RAGAZZI OF THE CAMPAGNA

The vivacity of these two sun-tanned lads of the Roman Campagna is drawn, like the love of colour displayed in their traditional costume, from the brightness of their own blue skies

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hood-like cowls, all pointing the same way to catch the shamal, or prevailing north wind, which provides the only alleviation against the suffocating heat. The temperature in the serdab is generally from eight to ten degrees lower than in the rooms on the first floor.

From May to October the whole population of the city sleeps on the roof. In 1917 the shade temperature rose to 122.8 degrees in Bagdad, and 122 degrees in Basra. Bagdad has the advantage of a drier atmosphere and cooler nights than obtain in the lower part of the delta, where the humidity of the air is relaxing. Perhaps the climax of discomfort in Mesopotamia is reached in Basra during September, when "the date wind," under which the crops ripen, rolls up the moisture from the Gulf and then drops, leaving a clammy, humid film in the air as suffocating as a blanket.

The only broad thoroughfare in Bagdad was cut through the city in 1916, and named after Khalil Pasha, the Turkish commander, to whom General

Townshend's garrison surrendered. By the irony of fate, the street which was built to commemorate the British reverse at Kut was completed just in time to admit the passage of the British troops, eleven months afterwards, through Bagdad. The architecture of the city is picturesque and distinctive, if not imposing. In colour the only relief to the dun monotony of the walls and roofs is the peacock-blue and old gold of the mosques and minarets.

Few of the buildings are old. The foundations of most of the houses gave way in the floods of the thirties of the nineteenth century, but the old bricks have been used again, some of them the debris of Babylon, and there is no air of modernity in the purlieu of the city. The mosques, with their solid foundations, escaped destruction by the flood, and have preserved some good examples of fourteenth-century Arab architecture.

The most inspiring view of Bagdad is from the broad sweep of the river front. The chief houses and consulates



DEFT FINGERS SUPPLEMENTED BY PREHENSILE TOES

Revolved on spools at either end, the piece of wood is revolved by a saw-like movement of the bow in the workman's right hand, the string passing round the piece and thus supplying the rotary motion. The workman uses the turner's work while a little Arab holds the bar on which he steadies the chisel that is held with both feet and one hand

Photo, R. Gerbold

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ARAB BOYS PADDLING CANOES IN FRONT OF BAGDAD

As peculiar to the Tigris as the gufa and mahaila is the bellum, a light, rather graceful canoe-shaped boat, which is paddled or poled according to the depth of the water. At Basra they correspond to the gondola of Venice, being particularly convenient for navigating the numerous little tidal canals that intersect the town. These boys' canoes are small modified forms of the bellum

Photo, W. A. Harvey

are built on immensely solid revetments with their foundations deep in the water. Many of them have small gardens with steps running down to the river. The main city is on the left bank; the suburb on the right bank contains little of interest beyond Zobeide's tomb, a tall, tapering, crenellated minaret, like an inverted fir cone. The railway station lies in the desert beyond, a mile from the Tigris. The river is now crossed by two bridges of boats, admitting of traffic passing only one way.

The cauldron-like gufa described by Herodotus, a reed basket with wooden uprights, planted over with pitch from the bitumen wells of Hit, is still used as a ferry, and is probably the oldest type of vessel in the world. The long narrow canoe-shaped boat is the Arab bellum, the gondola of Basra, which is paddled or poled, according to the depth of the stream. The mahailas, with their high forward-sloping masts, huge rudder, lateen sail, cut-away barbed prow, and poop boarded over for the crew, are the indigenous cargo-

boats of the river, and carry anything from fifteen to seventy tons. Downstream on the Shat-el-Arab, the bold and sweeping curves of the river craft are even more reminiscent of illustrations of the sagas. At Basra one meets the Arab buggalow; with the penthouse roof astern, intricately carved, and windows through which one looks for the face of Sindbad, or the boom of Koweit with its sharp stern and nose of a swordfish.

The country around Bagdad is capable of great fertility. A single year of British administration sufficed to alter the face of the desert, and achieved more for the prosperity of the Arab than a century of Ottoman "reform." The settlement and development of the country kept pace, as the Expeditionary Force advanced, with the occupation. Under Ottoman rule, owing to the lack of control of the irrigation, and the vicious land revenue system with its fluctuating assessments, which left the cultivator at the mercy of the farmer of taxes, outlay and initiative were

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discouraged. The new system saw the lifting of the general blight.

The constructive energy of the British was visible in the railways, dykes, dams, and irrigation channels. Land which had lain fallow for years became rich and profitable. The great Euphrates Irrigation Scheme, designed by Sir William Willcocks and constructed by Sir John Jackson's firm, was actually finished before the Great War, but the Turk, by his supineness, neglected to profit by it. The digging of the new canals and the scouring out of the disused ones, essential to the working of the scheme, was left to the British. They occupied the district in June, 1917; three hundred thousand acres were at once brought under irrigation, and the summer of 1918 saw a blossoming of the desert which had no parallel in the memory of the Arab.

The mineral wealth of Mesopotamia is limited to the bitumen wells of Hit, the petroleum wells of Qaiyarah in the neighbourhood of Mosul, and a few

stone quarries on the Euphrates. The undeveloped resources of the country are mainly agricultural. Its potential productivity has perhaps been exaggerated. Nevertheless, with capital, initiative, and a settled government it might yet become a considerable granary as in the past.

Under the Emir Feisal the Arabs have again become the dominant race. They are a homogeneous people, speaking one language. But any forecast of the future in which they figure as the regenerators of the soil that has been restored to them must be guided by considerations of their character and history. It would be unwise to count too much on the development of Mesopotamia by the Arab, whether fellah or Beduin, until he has proved himself strong enough with British support, unbacked by the necessary legions, to maintain his solidarity and independence.

Mesopotamia, with all its historic associations dating from the Sumerian



QUAINT BASKET BOATS USED FROM IMMEMORIAL TIMES

Probably the oldest type of vessel in the world, the gufa is still used, chiefly for ferrying purposes, on the Tigris. It is a large circular basket of reeds, plastered inside and out with pitch from the bitumen wells of Hit. Gufas vary considerably in size, and are used both for conveying passengers and for transporting fruit or other commodities

Photo, W. A. Harvey



FRESH FRUIT AND VEGETABLES FOR SALE IN MOSUL

Mosul's shops are mostly poor, and disproportionate grandeur is given to this fruit seller's modest furnished emporium by the great casement windows, topped by elaborate iron fan tracery. His stock includes some fine melons, which, with other goods and vegetables, are grown to perfection in the islands and dry portions of the river-bed of the Tigris during the season of low water.

Photo, Alfred E. Cox



AMID THE CLINKING GANNIXONS OF THE TINSMITH'S SHOP

All is grist that comes to the mill of this Arab tinsmith, and the unusually tidily arranged shelves of his small workshop show a curious medley of wares—Eastern jugs and lanterns rubbing shoulders with Western tankards (and pot-bellied circular-wick lamps, while bulky lead tin provide him with plenty of tin and solder for patching up old vessels and fashioning new

Photo, R. G. Gifford



BEARDED WEAVER OF IRAQ'S CHIEF CITY

With his twelve spindles swollen with thread this Baghdad weaver is holding them up for inspection against the ancient wall of time-worn bricks between whose interstices the mortar has long since begun to crumble

Photo, R. Gerbald

paradise, is singularly devoid of ancient monuments or relics, beyond brick and dust, of bygone civilizations. The only abiding monument of man's greatness that still stands on its foundations is Ctesiphon, the arch of the Chosroes.

Far more attractive than the Biblical or classic sites of Mesopotamia are the Shiah shrines of Najaf, Kerbela, Kazimain, and Samarra. Kazimain, four miles upstream from Bagdad, on the Tigris, is the burial-place of the seventh and ninth Imams. Samarra on the Tigris marks the spot where the twelfth and last of the Imams—the promised Mahdi—disappeared in a cave

before he reached the age of twelve. The pilgrims who flock to the golden mosque near by Julian's tomb expect his advent there.

At Kerbela is the mosque of the martyred Hussein, the son of Ali, and at Najaf the mosque of Ali. These desert shrines, lying on the pilgrim route from Bagdad to Mecca, are a magnet for the faithful all over the East, for the religious sentiment of the fervent Shiah clings more closely to the tradition of Ali and Hussein than to the memory of the Prophet himself. It was at Kerbela, some twenty miles to the west of the Euphrates, that Hussein and his small band were overwhelmed. The Moharram festival, which is celebrated by the Shiahs with such frenzied beatings of the breast, weeping, and self-inflicted wounds, is a dramatisation of the scene at Kerbela. After twelve hundred years their anger and sorrow are so intense that the uninitiated spectator might think they were commemorating a tragedy of yesterday.

It is the dearest wish of the Shiah's heart to be buried at Najaf or Kerbela that they may be near Ali or Hussein on the Day of Resurrection. Their Wadi-al-Salam, or Valley of Peace, is the fold in the desert outside the north wall of Najaf. Here one may meet the bodies of the faithful coming in from Merv or Bokhara, or Teheran, wrapped in wattle or silk or bundles of palm leaves, according to their condition. Some lie buried in the mosque itself where Ali lies, others in the houses of the city, or in rooms rented by relatives of the corpses, but most in the vast cemetery beyond the north wall, directly

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between Ali and Hussein, among crumbling monuments and humble slabs, where countless small domes, the colour and shape of thrushes' eggs, lend the only relief to the camel-coloured sand.

Najaf is far the most picturesque and impressive desert city in Mesopotamia. It stands on a high bluff six miles from Kufa, its river port on the Euphrates. The golden dome and minarets of Ali's tomb, dominating the earth-coloured walls of the city, are visible to pilgrims three marches from the shrine. Apart from its sanctity, Najaf is a great desert emporium where the caravans of Central Arabia bring in the raw material of the desert and return with rice and clothing, where Beduin middlemen exchange the silks and calicoes of Homs and Hama with grain, cattle, and merchandise from Basra or Bombay.

The city, but for the fact that it is approached by a tramline from the Euphrates, shows no trace of Western

influences. The merchants and their clients probably differ little in dress, habit, or mind from those who frequented the dead cities of the Euphrates in the days of Pharaoh. One may watch the wild Beduin, who regards the door of a house as a trap and a roof over his head as a menace to his security, and the Persian pilgrim floating ecstatically in the crowd intoxicated with religious fervour. It is difficult to get a near view of the mosque. Only as one wanders in the bazaars one catches a glimpse of the rich mosaic of blue and green and gold glittering at the end of some covered avenue.

At Kerbela and Kazimain one may stand by the gate and peer into the courtyard, but at Najaf a near approach to the shrine by the infidel is resented, and the only way to gain a view of it is from the roof of some friendly Arab or Persian's house. The bazaars, an irregular and intricate warren of alleys and courtyards, preserve more of the ancient



WARP AND WEFT ON A SILK LOOM IN BAGDAD

Among the oldest of handicrafts is the weaving of fabric, and here we see an Arab at work making silk in a loom, in whose cool atmosphere he can labour the more comfortably. The main principles of the machine before him are similar to those which have been in use generation after generation, for modern appliances make but slow progress with the native craftsman.

Photo, R. Gorbald



ARABS AT EASE OUTSIDE A CAFÉ IN THE VALLEY OF THE TIGRIS

By the end of the day the men of the valley who have borne the day's heat and found pleasure in relaxation by the sliding river, whose choppy waves form a soothing accompaniment to the murmur of easy conversation. On the veranda, with its cane seats and thick-shaded roof, the coffee, a delicacy of which the Arab loves here, and the fragrant fumes of tobacco have an added delicacy of flavor. Here, till night shuts the café's narrow doors, its turbid patrons may enjoy a protracted gratification to their sensuality becoming in discussing their own and their neighbors' business.

Photo, Harry Oak



GOOD ACCOMMODATION FOR PILGRIMS IN A CARAVANSERAI IN THE CITY OF KERBELA

Kerbela, some sixty miles south-west of Baghdad, where Hussein, son of Ali the fourth Caliph, was slain in A.D. 686, almost coincides with Mecca as a Moslem holy city. Some twenty-five to thirty million Moslems annually make pilgrimage to the great shrine with golden dome and gilded minarets that contains the martyr's remains. Like Mecca, Kerbela's national prosperity depends largely on the pilgrims, for whom caravanserais like this provide accommodation. They are built around the four sides of an open courtyard, with stables for animals on the ground floor and bare rooms for the travellers above.

Photo, Major W. J. P. Knell



PATIENT CUSTOMERS WAITING THEIR TURN IN THE OPEN-AIR ESTABLISHMENT OF A WAYSIDE BARBER OF IRAQ.
 Here are no glass shelves laden with bottles of make-up or perfumes. Even the barber's chair is absent, and a simple mat laid upon the raised surface of the sand will turn serve the purpose. Those who sit and wait have the benefit of a free welcome shade, and the barber is in perfect view of his customer's face. The little girl is determined to make no detail of this fascinating operation, and the photograph admirably illustrates the indifference and the indifference to publicity that characterize the Oriental man in the conduct of his personal affairs.

Photo. T. Stone



BARBER-SURGEON OF IRAQI: A MAN WITH TWO TRADES.

The importance of his calling, combining surgery and shaving, may account for the smile on his Mephistophelesian features. In Amara, where the photograph was taken, the practice of joining the two occupations still obtains, and this is the less surprising when the Arab's indifference to the tending of ailments and his readiness to leave all to Allah are considered.

Photo, E. Kemp

East than one finds in other Arab cities. Those of Bagdad, Cairo, and Damascus appear modern and hybrid in comparison with them. The city is fabulously rich, for the profits of sanctity from endowments and the contributions of the faithful are great. Treasure in the form of gold and silver and jewels and precious stones, silks and shawls and

pearled curtains is buried and sealed in the vaults of the mosque.

A large part of the population is dependent on religious charities. The city contains more than twenty ecclesiastical colleges and some 6,000 students of religious law. As the seat of the great Mujtahids, who have the power of promulgating religious orders and interpreting

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the Koran and the Law, Najaf has always exercised a predominant influence in Shiah Islam. In Persia especially, the home of Shiahism, this influence has been felt, and it was said in the past that the Mujtahids could make or unmake a Shah. Now that democracy has entered the East, the



TO HEIGHTS OF LEARNING BRED
 Learned in secular and ecclesiastical law, the Mullah is an influential personage among all Mahomedan peoples. In Irak he beats the drum ecclesiastic to less martial purpose than some of his brethren have done elsewhere

Photo, R. Gorbald

sanction of Najaf or Kerbela is sought by parties and factions where it used to be sought by kings, and the desert cities have become even more the seats of religious bigotry and fanaticism and the storm centres of political intrigue.

The Euphrates markets, of which Najaf is one, are the connecting links between the great nomad confederations and the settled population of the riverain tracts. The rulers of the inner desert are Ibn Rashid and Ibn Sa'ud, the Emirs of northern and southern Najd, and farther north, Fahad Beg, the chief of the Anazeh, who are spread over the desert from the Euphrates

to the Syrian border. These tribes were practically independent of the Sultan; the Turks did not attempt to impose military service on them.

In the absence of the Osmanli, sentiment points to the Emir Feisal, the popularly-elected sovereign of Irak, the son of the Sherif of Mecca, an Arab of the family of the Prophet, as their natural ruler. But the politics of the inner desert are as shifting as sand. The picture of a centralised Arab organization of tribal groups owing permanent fealty to an overlord is a chimerical vision. The proud Beduin has always been his own master, and probably always will be. The only hold the paramount power in Bagdad



ARAB WITCHERY UNVEILED

Her languorous eyes, pencilled brows, and the ~~belly~~ that just like a corner of her mocking mouth are eloquent of the torrid East

Photo, R. Gorbald

can have over the desert tribes is by closing the markets to them.

The Beduins are independent of everything but supplies. Guns, and pots and pans, corn and ammunition the desert cannot give them. They must come in to the frontier outposts for most



RELIGIOUS ECSTASY RUNNING RIOT IN THE FAST OF RAMADAN

Fervidness goes to extremes among some Mohammedans, and extraordinary scenes are enacted on the occasion of certain religious ceremonies. The last ten days of the fasting month of Ramadan are specially sacred, and on the concluding day the wildest fanatics gird themselves with knives in token of mourning, and inflict the agonizing tortures of flagellation on their own bodies.



CARNAGE SELF-WROUGHT AT HILLA IN THE CAUSE OF HOLINESS

Fatigued with thirst and exhausted by their prolonged absolute fast, these misguided people persist in their self-mutilation even to death. Thus the recurring famine, in blood-saturated robes, shown supported in the background of this photograph, expired a few minutes later. These photographs give some idea of the fearful and unforgettable scene as it was enacted at Hilla in November, 1918.

Photos, E. Kemp



AFTER THE FRUIT IN A GROVE OF DATE PALMS

Tension on the rope around the trunk enables the climber to maintain himself, and he is further aided in this by the deep leaf-scars which afford a foothold. The date palm, a native of North Africa, is also cultivated in the Levant and India, but there is a world of difference in the quality of the fresh plucked article and the dried remnant of export.

Photo. J. L. Mott



GATHERING THE FRUITS OF THE EARTH IN DUE SEASON

The date palm is the chief source of income to the riverain population of Iraq, and its fruit is their staple food. Baked fresh, it is delicious, sustaining but not swelling, despite its richness, and free from the heating property which it possesses when dried. These Arab women are collecting in their flat basket the fruit which is being picked by a man at the crown of the tree.

Photo, Harry Colt



"WHAT THE EYE DOESN'T SEE THE HEART DOESN'T GRIEVE AT"

As dried and sold in Europe, the date is a very different article of food from the fruit newly gathered in its proper habitat. Part of the process of preparing dates for export consists in picking them, and in Iraq, this is done as shown here, men pouring them into bags and treading them down with naked feet, as grapes are still trodden in some vineyards.

Photo, J. L. Mott



ACTIVITY ON ASHAR CREEK, BASRA, THE CENTRE OF TRANSHIPMENT BETWEEN IRAK AND THE OUTER WORLD

As the main outlet of Iraq, with regular transshipments with Europe and India, Basra is an extremely important commercial center. It stands at the head of navigation on Ashar Creek, by which all merchandise is brought by boats and transshipped to and to the big ships in the Gulf sixty miles below. Thus Ashar Creek is always humming with activity, Kurds and Arabs unloading grain, and cargoes of rice and cotton from India, and of manufactured articles from Europe, or loading cargoes of tin and iron with dates and other products exported from Iraq.

Photo, Alfred A. Cox

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of the necessities of life. In the wilderness they may set up or depose their sheikhs, settle their own confederacies, but their dependence on the markets for provisions and clothing enforces on them, if not an exact observance of treaties, at least a certain respect for constituted government in the settled tracts and some limit to their depredations.

Beside the fellah of the delta the Beduin is generally a commanding figure, thin, erect, lithe, and taut as wire, with a certain stamp of nobility on his features, the imprint of generations of freedom and self-sufficiency. In the same way, the waste lands over which the children of the wilderness exercise their primitive sway are more inspiring than the disciplined tracts that have absorbed their degenerate kinsmen.

After the monotony of lower Mesopotamia it is a relief to come upon land with any features to it. The limits of the flat, uncompromising delta are reached on both rivers some sixty miles north of Bagdad. At Hit, on the Euphrates, one enters a new country, a land of limestone and gypseous clay, where the valley winds between low hills. Between Samarra and Tekrit, on the Tigris, one enters the broken desert steppes that stretch northward for 150 miles to

Mosul, an arid, verdureless country, but very satisfying to the eye after the delta. The cultivation between the rivers is negligible. The Euphrates, along its whole course, is the more fertile of the two. The spring vegetation, though short-lived, is fresh and homelike, in

great contrast to the tracts farther south that are as flowerless as the deserts of Sind or the Panjab.

But the best antithesis to the dead, featureless land through which the British troops fought their way up the Tigris will be found in the Jebel Hamrin



WESTERN DEVICES FOR EASTERN DEVOTEES
Karbala, four miles upstream from Hinglad on the Tigris, contains the burial places of the seventh and sixth Imams. For the convenience of pilgrims to these Shiite shrines, Meihat Pasha built a hotel here in 1870.

Photo, E. S. Hoyer.

range and the Diala valley close to the Persian border. The broken ground here is the old sea margin; north and east the landscape becomes more varied, rocks and streams and meadows, which in spring are carpeted with wild flowers. One has left behind the flat alluvial silt



PRIDE OF POTTERY

This is the potter's daughter engaged in arranging the products of her father's millstone, dug from the wheel, to dry in the sun

where flowers do not grow, or grow unwillingly.

Kurdistan, farther north, part of which also falls within the confines of Mesopotamia, is a land of streams and rolling downs and wide horizons bounded by the hills, a fertile, well-watered plateau, with abundant cornfields and pasture. Stripped of this fringe of foot-hills, valleys, and mountains, which really belong geographically to Persia on the east, and Asia Minor on the north, Mesopotamia is easy to describe: flat desert or undulating barren steppes, with strips of irrigated

land intermittently along the banks of the two rivers.

No religious, intellectual, or Arab nationalist movement is likely to proceed from the soil of Irak. Arab regeneration, if it is to come, will be inspired by "the people of the camel," who alone have preserved the independence of character from which initiative springs. For centuries the Ottoman hand has laid its blight on the country, forbidding initiative, sterilising spirit and matter. British administration, which alone might have saved Mesopotamia, is out of the question. And it would be sanguine to hope that, under the Arabs, if, indeed, they are left in possession, the desert will ever be restored to its Babylonian fertility.



SEMI-FINAL STAGE IN THE BIRTH OF A BOWL

Here the glazing mixture is being applied to the almost finished article, and behind the aged workman are rows of ready-fashioned crockery in process of drying before being taken to the kiln

Photo, Major W. J. P. Reid



EARTHENWARE FACTORY IN THE POTTERY DISTRICT OF BAGDAD

Without the city wall is the potters' village, and the photograph shows some buyers in their attractive turbans about to inspect these products of native manufacture. The ivory bowl are scraps from which to choose, and one of the potters, evidently well pleased with his work and the situation in general, has taken up such a position that the camera shall take nothing of his white-robed person.



LAST STAGE OF ALL THAT ENDS THIS INDUSTRY

Pushed down into the dark dry kiln for their completion, these pieces are going to join their fellows on the shelves round the open hollowed out below. The brownest will then be taken from the pile behind the pots, stacked in the kiln, ignited, and the new batch—invisible in the photograph—having finished its work, will close the entrance till the fire has done its work.

Photo, Major W. L. P. 2442



A HUMAN AIR PUMP

He is inflating a skin to serve as a float, a task for which he would find a device pump better adapted than lips and lungs



FLOATING MADE EASY

With his goatskin filled, the native wades into the river, confident that however long his crossing takes he certainly will not sink



TAKING HIS CUSHIONED EASE ON TIGRIS STREAM

Goatskins filled with air are an ingenious device in common use for crossing the Tigris. Blowing one up, as shown above, the native rests his breast upon it and propels it forward by kicking out with his legs. A similar device is in use on the river Satlej in India in shown on page thirty

Photo, R. Gerold

Irak

II. From Babylon's Empire to the Modern Arab State

By A. D. Innes, M.A.

Associate Editor of "Harmsworth's History of the World"

THE name of Mesopotamia signifies the land lying between and including the basins of the two great rivers, Euphrates and Tigris, which rise in the mountains of Armenia and in later historic times mingle their waters at some distance before they disembogue at the head of the Persian Gulf. In the earliest historic times the lower lands had not yet been raised above sea-level by the silt which the floods bring down year by year, and the rivers entered the Gulf separately some way above their modern point of confluence.

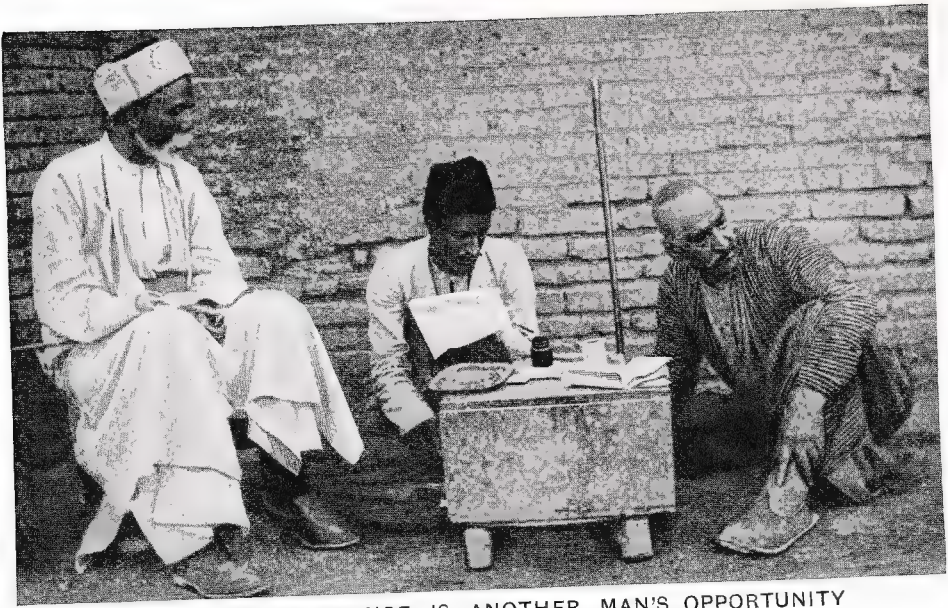
Lower Mesopotamia, or Irak (or Iraq) as it is now called, the region, roughly speaking, between Bagdad and the sea, shares with the Nile Valley the distinction of being one of the two areas in possession of a continuously recorded history extending over more than 5,000 years, unless we may credit China with being a third. The early records are either monumental carvings or inscriptions on clay in the cuneiform script which the Mesopotamians would seem to have invented. The area fell into the two divisions—Akkad the upper, and Sumer the lower. Sumer in this pristine stage was the land of the Sumerians, a people neither Aryan nor Semitic, but of a type suggesting kinship with the Dravidians of India, or possibly with the Chinese. Whence they came we do not know, but we do know that five thousand years ago they had learnt to use metal implements and were already dwellers in builded towns. The Sumerian records suggest that the dwellers in Akkad were Semites, and curiously enough, while they present their own gods as of Semitic type, those gods were clearly not the indigenous deities of the Semites themselves. When Semites dominated the Sumerians, it was the conquerors who definitely adopted the culture of the conquered, not vice versa.

The story of Mesopotamia down to the conquest by Cyrus the Persian is one mainly of periodical Semitic dominations, gradually or suddenly yielding to the Sumerian influences of Babylonia, which, except when the power of Assyria was at its greatest height, was the constant or recurring culture-centre of the whole region.

Either the Semites were indigenous in Upper Mesopotamia and the northern mountains, or they came thither from Arabia through Syria, across the western Euphrates. They appear actively about 3000 B.C. Till that time Sumerian towns or states—Lagash, Umma, Eridu—have the field to themselves. Then Semitic lords are found ruling in Akkad. Tradition elaborates a mighty monarch, Sargon of Agade, about 2700 B.C., who, like certain Egyptian kings, was probably a composite of two or three actual princes, who, with a successor, Naram Sin, subjugated Sumer, and led conquering armies to the



IRAK AND ITS PEOPLE



ONE MAN'S IGNORANCE IS ANOTHER MAN'S OPPORTUNITY

Many of the natives of Irak are unable to read or write. Profiting by this common illiteracy the professional scribe is a familiar figure in the towns. He sets up his table by any convenient wall and translates the halting thoughts of his clients into flowing periods, which he then reads aloud for the approval of his employer and the edification of any casual listener

Photo, W. A. Harvey

Mediterranean on the west and the hills of Elam (the later Susiana) on the east. Then the Sumerians recovered an ascendancy tempered by Elamite conquests, till, a little earlier than the twentieth century, the Semites again predominated.

In the twentieth century emerges the great figure of the Semite Hammurabi, king of Babylon (in the Hebrew record, Amraphel, king of Shinar), the contemporary of Abraham, the Semite Sheikh from whom sprang the Hebrew people. We find Amraphel in alliance with an Elamite, a Sumerian, and a Hittite king from the north-west. Hammurabi was a mighty prince, who codified the laws and customs of Babylonia. His code, in the cuneiform script, survives to this day, witness to a very advanced political and social organization, which regulated slavery, the relations of debtor and creditor, employer and employee, and shows that women enjoyed a notable freedom.

In the eighteenth century the power of Babylon was broken by a great Hittite incursion from beyond the Taurus mountains. The Hittites or Khatti retired, but the ruin they had wrought gave entry to a new people from the east, apparently Aryan predecessors of the Medes and Persians, who set up the dynasty called Kassite in Babylonia, and a kingdom known as Mitanni in north-west Mesopotamia, though they only provided their dominions with an Aryan aristocracy ruling over a Semite population with a Sumerian infusion in lower Mesopotamia. Somewhat later we find these Kassite and

Mitannian monarchies in active diplomatic relations with the Egyptian Pharaohs, especially with Amenhotep III. and IV., which brings our story down to the fourteenth century.

Assyria now appears on the stage—a Semite power with its headquarters on the upper Tigris, pushing itself cautiously towards a front rank position by playing off Mitanni against Babylonia, each of which regarded the growing power as its own vassal and dependent. The Hittites, too, thrusting from Asia Minor, were aiming at an ascendancy in Syria. Mitanni during the century was crumbling away. In the thirteenth century the Hittites became the dominant power of the north-west, but in the middle of the century there began a period of chaos in which Assyria made her first bid for ascendancy; the Hittite dominion perished, apparently of inertia. Babylonia and Assyria strove against each other with alternating fortunes, and finally, early in the twelfth century, the Kassites were ejected from Babylon by a dynasty of native origin.

Names which were to become extremely familiar at a later date—the first Babylonian Nebuchadrezzar and the first Assyrian Tiglath-Pileser, both of them distinguished warriors—appear in the latter years of the century; but then there followed two hundred uneventful years before Assyria again arose portentous, and during that period there had arisen that group of Syrian powers, the records of one among which have given to all peoples nursed upon the Hebrew

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Scriptures a sense of extreme if superficial intimacy with Babylon and Nineveh, the Chaldee and the Assyrian.

In the days of "Jertboom the son of Nebhut, who made Israel to sin," began the revival of Assyria under Adad-Nirari. From the close of his reign (890 B.C.) the registering of annual magistracies (like that of the Roman consuls in later days) preserved a precise record of dates in Assyrian history. In 884 Adad-Nirari's grandson Ashur-nasir-pal succeeded to the sceptre of Nineveh, inaugurating the long and awful period of the Assyrian tyranny. Nineveh stood on the outskirts of the Mesopotamian civilization. The conqueror Ashur-nasir-pal organized the people of Assyria as a purely military state, existing for the purpose of conquest and adopting "frightfulness" as the guiding principle of the conqueror. The rule Assyrians were trained as a nation in arms, utterly merciless, thirsting for blood, cruel from sheer delight in inflicting pain.

Ashur-nasir-pal's victories were accompanied by the most pitiless massacres on record. Scarcely after some years of campaigning, he passed the close of his reign in raising magnificent temples to Ashur

and the other gods of his people. He did not turn upon Babylonia; the region of his conquests was in the north and the west. His son Shalmaneser, invading Syria, met with a check at the hands of Benhadad. The material success of his reign was the conquest of Babylonia, which he accomplished by effecting the restoration of a dethroned prince who necessarily received the crown as his vassal. In fact, the large mercantile community of Babylonia found greater security for its trade under the military sovereignty.

During the latter part of the ninth century Assyria was hard pressed by the expanding state of Urartu or Ararat in the northern mountains; and then there followed half a century of disintegration, which was ended by the usurpation (745) of the military adventurer who took the name of Tiglath-Pileser IV.—just after Babylon had, apparently, recovered independence under Nabonassar—and a new era of devastating conquest began.

A military demonstration sufficed to convince Babylonia of the wisdom of submission. A short campaign taught the eastern mountaineers a similar lesson. Then it was the turn of Syria and Urartu.



LORDLY INDOLENCE BESIDE THE STREAM OF LIFE

Dignity of presence and of manner, the Arab possesses in good measure, but of the dignity of labour he has no idea. He dreams it more consistent with his aristocratic importance to sit in stately indolence among his peers, enjoying the soothing influence of tobacco smoke cooled in the hookah and before him where he watches the activity of the rest of the human world.

Paul, W. A. Hursey

Northern Syria and Urtu were smitten. Then came southern Syria. The two Hebrew kingdoms were prompt in submission. Wherever resistance had been offered Tiglath-Pileser introduced the system most characteristic of Assyrian conquest—the populations were deported en masse, and other populations were imported to take their place.

When all Syria had been rendered tributary, the conqueror bestowed his attention on a disordered Babylonia where Chaldeans from the south-eastern borders were giving trouble, having overturned the reigning dynasty. The Assyrian subjugated the Chaldeans, and at last set on his own head the crown of "Sumer and Akkad" (729).

Assyria's Splendour and Extinction

A revolt in the south brought upon Samaria the vengeance of Tiglath-Pileser's short-lived heir Shalmaneser, who was succeeded in 722 by Sargon. Sargon completed the destruction of the kingdom of Israel. But he found himself ousted from Babylon by a Chaldean rebel, backed by the power of Elam. The south revolted again, and received support from Egypt. The Assyrian arms were completely victorious, but the conquest of Egypt was postponed. The empire was again being threatened from the north-west and north-east. Conquest was impracticable, but Sargon's return from the south brought a pacification of the borders, and the Chaldean Merodach Baladan was suppressed in Babylonia.

Sargon's successor Sennacherib lost Babylon to the Chaldeans and Elamites, but recovered it again. His unsuccessful expedition against Egypt and the destruction of his host is recorded in the Hebrew chronicle and by Herodotus, but not in the Assyrian register. The Egyptian conquest was actually effected by his son Esarhaddon, and completed by the next king, Ashurbanipal (Sardanapalus), who also waged war upon Elam, to the complete destruction of that power.

Empire follows Empire in the East

But when he died, in 626, the vast, unwieldy empire was hopelessly unmanageable, for the Assyrian never organized an imperial system like Darius a century later. Under feeble successors it broke up into its component parts. Babylon once more set up a Chaldean dynasty, and in conjunction with the newly-arisen power of Media fell upon Assyria. In 606 B.C. the tyrant power was blotted out for ever.

Babylon rose again on the ashes of Nineveh. Nebuchadrezzar, as a conqueror, continued the Assyrian practice of deportation. He was also a great military engineer, and the probable creator of those "hanging gardens" which were

counted among "the seven wonders of the world." But his reign ended in 562; his successors were incompetent, and in 539 Cyrus the Persian turned upon Babylon from his victories in the west, captured it, and absorbed it into the Persian empire of which he was the creator. From that time Mesopotamia was never anything but a province of one empire or another, until in the eighth century (A.D.) Bagdad rose to prominence as the headquarters of the Moslem Caliphate.

After Persia was overthrown by Alexander the Great the Macedonian empire fell to pieces. Mesopotamia went to the Seleucids, but in course of time, when the dominion of the Parthian nomads arose in the east, Irak, or Babylonia, was generally included in the Parthian empire. Rome never established a continuous authority beyond the Euphrates. In the early centuries of the Christian era Parthia gave way to a new Persian empire, which, in its turn, generally kept its hold upon Mesopotamia, though in perpetual conflict with the eastern Roman empire after Constantinople became its headquarters. The contest reached its climax at the beginning of the seventh century (A.D.), but was brought to an end by the sudden irruption of the followers of Mahomet.

Vicissitudes under Moslem Sway

In 632, the year of the Prophet's death, Persia had been greatly weakened by its struggle with the emperor Heraclius. It still kept its hold upon Irak proper, the old Babylonia; Syria and the old Assyria were more or less subject to the empire. The first caliphs turned the arms of the Arabs upon Persia and Syria separately. Within ten years all that had ever formed part of the Assyrian or Babylonian empires was under Moslem sway.

Both Irak and Syria were mainly Semitic, but Irak was largely impregnated with what may be called cosmopolitan but especially Persian influences, and also by a hereditary hostility to the Syrians. During the next hundred years, while Islam was confused by sectarian antagonisms, the orthodox Caliphate, resting upon Syria and with its headquarters at Damascus, found Irak and Persia perpetual hotbeds of disaffection; and when, in the middle of the eighth century, the Omniad caliphs were, in the east, overturned by the Abbasides (descendants of the Prophet's uncle), the Abbasid caliphs established their headquarters in Irak; through which lay not only the road communications with the farther east, but also the sea communications by way of the newly-established Basra on the Shat-el-Arab at the head of the Persian Gulf.

Here a new court and a new city were established at Bagdad on the Tigris, which

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may be said to have taken the place of the ancient Babylon. Before the end of the century Bagdad had become the wealthiest, the most luxurious, and the most enlightened city in a world where enlightenment was as yet very much to seek, though the splendour of the great Haroun Al Raschid (786-809) is not without legendary elements, like that of his great contemporary Charlemagne.

Not only was Bagdad the centre of commerce, the terminus of the caravans from the east, it was the centre also of the most active literary and scientific culture of the middle "Middle Ages." Even the Hellenism which had perished in Western Europe was preserved or revived by the Bagdad Caliphate, and filtered into the west from Saracen more than from Byzantine sources. And it is curious to find that an infinitely wider toleration was permitted to diversities of religious opinion than in the Western world till many centuries later. The Arab might wage war on idols, but the infidel might go his own ignorant way, and the heretic might preach what he chose so long as his heresies were not politically subversive.

The Arabianised Irak was great as the seat of a powerful Arab Caliphate. Its political importance waned as the Abbasid dynasty found itself compelled to rely upon mercenary forces, instead of upon the traditional tribal system of levies, for the maintenance of its own authority. Islam spread into the Trans-Oxus regions, where it found fanatical adherents in the Turkish tribes; the Turk mercenaries, called in by the caliphs, soon became their actual masters while nominally their servants. The Turkish ascendancy reduced Irak to impotence.

The devastating inroad of the Mongols in the thirteenth century completed its ruin. Persia broke away from Bagdad, and for some centuries Irak was alternately a province of the Turkish or the neo-Persian dominion till in the seventeenth century it was permanently incorporated in the Ottoman empire. As in all areas dominated by the Turk, not only did all

progress cease, retrogression took its place. Long before the nineteenth century Mesopotamia had reverted to the primitive Semitic tribal conditions which preceded Hammurabi, while Turkish rule meant little but the exaction of taxes for the benefit more of Turkish officials than of the government they were supposed to serve.

The available statistics at the beginning of the twentieth century gave about two-thirds of the population as Arabs (the prevalent language is Arabic), Kurds (the hillmen who troubled the Shalmanses) and Turks making up almost another quarter, the miscellaneous remnant being chiefly congregated in the towns. The population of upper Mesopotamia is much more sparse than that of Irak proper.

In the latter part of the nineteenth century there set in a period of European competition for concessions, the British having already established a considerable trade and an appreciable influence which was jealously regarded in other quarters.

When in the first months of the Great War Turkey threw in her lot with Germany, Arabia, with the approval of the Allies, rejected the Turkish authority and recognized the King of Hejaz. The Turkish armies in Mesopotamia were finally shattered in the campaign of 1918. The Turk was ejected from Mesopotamia, of which the administration was temporarily assigned to Britain as mandatory of the Powers.

But it was by no means clear that the Arab tribes would accept a British protectorate even with Arab autonomy as an ultimate goal; and in 1921 the Arab Emir Feisal, son of King Hussein of Hejaz, accepted the proffer of the crown of Irak upon certain understandings—generally presumed to mean that the British administration would carry on with his authority, pending the organization of the new State under British guardianship, of which the immediate withdrawal could only result in chaos. With the proclamation of King Feisal on August 23, 1921, our story closes.

IRAK: FACTS AND FIGURES

The Country

District between Kurdistan north, Syria and Palestine west, Arabia south, and Persia east. Total area estimated at 143,250 square miles. Includes vilayets of Bagdad, Basra, and Mosul. Population (1920), 2,849,282.

Government

After the Great War recognized as an independent State under a Mandatory Power (Great Britain). Emir Feisal, third son of King of Hejaz, proclaimed King of Irak by popular vote August 23, 1921, and a Cabinet was formed to succeed the provisional Council of State.

Defence

Except with consent of Mandatory, local forces to be employed solely for the maintenance of order and defence.

Commerce and Industries

Chief product, oil; petroleum wells at Qaiyarah, near Mosul, and at Mandali. Bitumen deposits at Hit. Wheat, barley, cotton, dates, and ground nuts grown; soil rich, and agriculture being developed by irrigation. Principal exports, carpets and grain. Railways link Basra, Samarra, Kehl, Hilla, Bagdad, Kuraitu, Kazimain, Kala Shergat, and Kut-el-Amara. Telegraph lines, 2,995 miles. Chief seaport, Basra.

Religion and Education

About 1,146,680 Sunni Mahomedans, 1,494,000 Shiahs, 87,488 Jews, 78,790 Christians. Numerous Government schools; special attention given to secondary and technical education.



BAREFOOT BEAUTY STOOPS TO FILL HER BUCKET

Where the young streamer burrs hesperiously from the grassy hilltop, peering before the black entrance of this stone-mouthed tunnel a frothy, bubble-flecked pool beneath the brambles, a sweet-featured colleen leans to swing her stout bucket down to the water. Her face she has draped demurely with a bright-hued handkerchief, but, against the background of rock, there are charms less effectually veiled.

Photo, Henry W. Nichols

Ireland

I. Life & Character in North & South

By Milton Kelly

Author, Lecturer, and Journalist

NO people has flowed into so many world-channels as the Irish, made its character so widely familiar, or, in proportion to its size, contributed more liberally to the number of the world's famous men. Wherever the English language is spoken, Irishmen are found in high positions, and in the ranks of the workers, influencing the course of events by their eloquence, their management of men, their industry, and their votes.

On the Continent of Europe, especially in France and in Spain, are many families of distinction descended from Irish "adventurers" who took service in foreign armies or settled abroad to make their fortunes during the centuries when their own country offered them small opportunity of distinguishing themselves, and when in England they were looked upon with suspicion and prejudice.

Genius Without Honour at Home

Irish wit, Irish learning, Irish military genius were known to the peoples of the Continent before they were appreciated in the British Isles. In the United States of America, in Canada, in Australia, it has been given to the Irish to take such a part in the building up of the new countries as they have not been able to play in their own old country. They were the first to pour in vast numbers into the United States, and they have profoundly influenced the development of that branch of the American nation. From the first they exhibited a positive genius for political control. They worked as they had never worked in the moist, soft climate of Ireland; they rapidly became prosperous, and they soon established a political ascendancy in both local and national affairs from which they have not yet been ousted.

Everywhere in the civilized world the qualities of the Irish are known, and, though they are frequently made fun of, they are valued and respected. In general the character of the Irish is singularly misunderstood. They are apt to be reckoned among the light-hearted peoples. The deep strain of melancholy in their nature is overlooked because they are not inclined to parade it. Their Celtic origin is supposed to show itself in muddle-headedness, in rapid transition from one extreme of feeling to another, in facile mirth.

Subtlety Mistaken for Simplicity

The same mistake is made about the French, who are commonly supposed by those who do not know them to be a "gay" race. In truth, their Celtic ancestry has endowed them with a character not unlike that of the Irish; at the base of it in both nations is a sceptical disinclination to take the world and mankind seriously, a whimsical conviction that a witty comment upon a difficulty is of as much use as a practical solution.

When the Englishman in Ireland finds that he is answered as the Irish think he will like to be answered, he is apt to set this down to simplicity on their part. It is, indeed, the result of a trait very far removed from simplicity. They speak to him as they would to a child. They understand that in mind he is, compared with them, childlike. His mental processes are straightforward. Black is black and white white. He believes in going directly towards whatever he desires. He has no doubt that the aims he sets before him are the aims which Heaven meant him to pursue. He cannot understand the detached attitude of the Irish towards much that he considers of the highest importance. No two peoples



GIRLS WHOSE NIMBLE FINGERS HELP TO MAKE BELFAST FAMOUS

Here are some happy Ulster girls from a linen factory of North Ireland's chief city. Irish linen long ago made a name for itself, and many of the finest handkerchiefs and lingerie come from this source. The flax they use is derived from the stalk of the plant. Each girl in the photograph has around her waist a cord containing various implements used in her work.

Photo, J. Johnson.

could be farther apart in mind and sympathies than the Irish and the English who have ruled over them for nearly seven centuries. Yet there is far more common to them in the way of racial stock than is generally believed. It is usual to speak of the Irish as Celts; as a rule both their good and less amiable qualities are attributed to the Celtic temperament. They pride themselves on this temperament, and they are accustomed to speak of the Irish civilization which

flourished before that of England had taken shape as if it had been a purely Celtic development. But there is reason to suppose that both the elements of this Irish civilization and the Celtic language itself were introduced into the country by Scandinavian invaders of Teutonic origin, who arrived probably a hundred years or so before Christ.

It is clear from what remains of Irish literature that there was once a dominant race of fair-haired and long-limbed people, with a seville population who

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were dark-haired and short. These two separate stocks remained until the Norman kings of England began the struggle to hold Ireland under the English Crown by force—that is to say until the thirteenth century. After that the misfortunes which befell all classes drew the two races together, and ever since they have blended more and more, though it is still clear to everyone who has studied Irish types that there remain distinct traces of the ancient division.

There are dark, short people who plainly belong to the Mediterranean Celtic race which laid the foundations of Irish culture, and there are blue-eyed, fair-haired people who are quite as evidently of Scandinavian origin. It is often suggested that the dark-haired Irish with foreign grace in their movements and their manners are the result of the Armada being destroyed and many Spanish ships being driven ashore on the Irish coast in the sixteenth

century. There is no need to look for the explanation so late in history. Such people are no doubt the descendants of the settlers in Ireland who came from the Mediterranean. They are the true Celts, if there are any left. The cast of appearance which is considered typically Irish—the blue eyes, the fair hair and complexion—cannot be reckoned Celtic at all, but is racially akin to the appearance of the English so far as they are descended from Scandinavian stocks.

There is an interesting proof that in the days when Ireland stood far above England in the arts and the knowledge which constitute civilization there existed an aristocracy of foreign origin and a population in servitude consisting of the former possessors of the land. There are two collections of ancient manuscripts dating from this period. One is called "The Book of the Dun Cow," the other "The Book of Leinster." In each of these all the



IRISH PEASANTS ENJOY THE SPORT OF KINGS

The sporting instinct is as strong in the Irishman as in the Englishman, and a race meeting draws the inhabitants of every town within measurable distance. This peasant has packed himself and his wife and his half-dozen children into the donkey cart and brought them out for a day's pleasurable excitement at the Kildare and National Hunt races on the famous steeplechase course at Punchestown.



DAIL ÉIREANN, THE IRISH PARLIAMENT, SITS IN DUBLIN TO TREAT WITH GREAT BRITAIN

Members of the Dail in their crowded room, representatives of an American delegation, archbishops and bishops in the distinguished visitors' gallery around the margins, and those among the public fortunate enough to have gained access to the gallery above—all have eyes and attention fixed on one man, De Valera. He is seated in the high-backed chair behind the table beneath which the benches of both reporters keep pace with the numerous words. This is one of the many at which the Speaker's House in 1921 voters, on August 21, the Assembly, under Republican influence, rejected the British peace offer.



GUARDIANS OF NORTHERN POLITICS: ULSTER'S CABINET IN CONCLAVE

Under the Government of Ireland Act passed in 1920 the legislative powers over the six northern counties were entrusted to the Senate and House of Commons of Northern Ireland. The Ministry formed is here seen in deliberation under the presidency of Sir James Craig, the Ulster Premier, who is seated at the head of the table. The scene is an apartment in Stormont Castle, just outside Belfast.



SOUTH IRELAND'S SENATE AT THE RATIFICATION OF THE TREATY

Upright at his desk in the centre of the vast room is the Dublin Mansion House is the Speaker of the House of Commons for Southern Ireland reading the important words at the final confirmation of the Peace Treaty. Michael Collins and Arthur Griffith were both present at this sitting which opened a new volume of Ireland's chequered history in which England was to share no part.

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characters held up to admiration for their bravery, their courtesy, their good faith, are men with flowing fair hair and of good height, while every person described as mean, untrustworthy, ill-natured, and unpleasant, has close-cropped dark hair, and is short of stature.

All of these manuscripts were written either by or for the aristocracy with the idea of impressing upon the overlords what a fine race they were, and how just was their rule over the baser folk. When the two stocks were amalgamated under English pressure, the dark-haired people, being the more

conversation. This gives a flavour and a zest to daily intercourse which are absent from the talk of more matter-of-fact peoples. The proverbs are wise as well as witty. Here are some examples :

The advice you pay for is worth more than the advice you get for nothing.

Don't say grace until you have got your dinner.

Don't speak good of yourself, nor ill either.

Don't show your teeth unless they can bite.

No one can be called wise until he has had misfortunes.

When you go to court leave your soul at home.



BARGES LADEN WITH MALT LIQUOR ON THE RIVER LIFFEY

For more than a hundred and fifty years Dublin stout and porter have been famous the world over, and their manufacture gives employment to thousands of hands in the Free State capital. Barges laden with casks of the popular liquor swarm on the Liffey in the neighbourhood of Kingsbridge, where the quays and stores of the greatest brewery are situated

numerous, had the greater influence on the appearance and the character of the resultant Irish nation. But it did not by any means succeed in washing out the Scandinavian traits, which have remained prominent to this day.

A characteristic which the Irish have in common with the Spaniards, and which dates back possibly to a common ancestry on the sunny Mediterranean shore, is the use of proverbs in

The same terseness of expression, combined with lyrical charm, is found in the Irish folksongs. There was no ballad literature to speak of until the songs of Tom Moore supplied something of the kind, but the intensity of imagination to be discovered in the poetry of the people transcends anything that has grown out of other parts of the United Kingdom. The Irish fairy tales have also a more poetic



BLESSING THE IRISH TRICOLOUR AT GORMANSTOWN CAMP

Much romance of history is concentrated in flags as symbols of the independence and honour of communities, and it is in accordance with natural instinct that the blessing of Heaven is invoked upon national flags flown for the first time. Great ceremonial attended the hoisting of the flag at the Irish Free State over official buildings and military routes handed over by the British Government.



SHEDDING THE ARCHIEPISCOPAL BLESSING ON A NEW CHURCH

Lying about four miles north of Dublin, Finglas, the little village on the "clear stream" which gives it its name, has long been famous for its old church dating nearly from the time of St. Patrick and for its ancient Irish cross. Its religious associations were added to in 1922, when the Roman Catholic Archbishop of Dublin consecrated a new church dedicated to St. Columba.



ANNUAL PROCESSION OF ORANGEMEN IN BELFAST, COMMEMORATING THE VICTORIES OF WILLIAM III.

In the year 1791 the Orange Society, taking its name from WILLIAM OF ORANGE, was formed in Antrim for the advancement of Protestant ascendancy. It met with opposition from rival formations, notably the White Boys, who championed the religion of their country, and Wolfe Tonn's Society of United Irishmen, which aimed at uniting Catholic and Protestant to meet the English. Orangeism spread its ramifications over the United Kingdom and the British Empire, and, as seen above, is kept alive as well by abundant publicity as by secret lodges.

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character than those of the English or the Germans; they are more akin to the Russian. A great many of them are concerned with the Little People or Good People who were supposed to inhabit the interiors of the hills.

It may be surmised that the origin of these supernatural beings is traceable to the disappearance of the race which held the country before the Celts from the Mediterranean drove them into remote mountains and inaccessible valleys. Who they were is uncertain; they were exterminated or chased into corners by the Milesians about ten centuries before Christ. Travellers catching sight of the fugitives may have spread the story that they lived under the earth, and so the legend of a race of immortals may have come into being. At first they were regarded as gods exercising divine power. Then they became national heroes; now they are thought of as tiny creatures, gnomes, or elves. Not even the power of the Church of Rome has been able to root out of the Irish peasant mind the lingering belief in these relics of a pagan mythology.

Imagination Preferred to Intellect

Superstition in some form or another holds sway over the imaginations of most Irish people. Second sight, warnings of death, banshees, curses laid on individuals or families, the interference of the fairies with mortal concerns, all these and numbers of other supernatural occurrences are stoutly defended as coming within fairly common experience. Protestantism, which bases itself upon reason and invites men to test their faith by the intellect, has never made much headway in Ireland. That is due not so much to any innate religious vein in the Irish nature as to the fact that their Church long ago became identified with their national feelings and desires. It was the attempt made to impose the Reformation upon Ireland which bound people and Church so closely together. Protestant became among them a synonym for "oppressor." The parish priest, who took a leading part in the struggle for

freedom, made the Church a rallying-point for all the national forces.

This had a hardening effect upon English opinion during the long period through which Roman Catholics were regarded as enemies of the State. The rival religions began then that disastrous contest which has so complicated and intensified the misfortunes of Ireland.

Protestantism and Oppression

If the Irish had not been induced to support James II. after he had been driven out of England for sound reasons, there would not be one-tenth of the bitterness between the north and the south which still corrodes the nation; there would not have been the same animosity in the English mind against it. The Irish stood for the Stuart because he was a Roman Catholic and they had orders from Rome. But they stood for him also because they had reason to fear the English Parliament which had driven him out, and had, not many years before, sent many of their people to the plantations in Virginia and Carolina.

Forgetful of history, many English people complain that the Irish are by nature a turbulent, dissatisfied race; that it is their restlessness which has been the cause of all their troubles; that they would never be contented, whatever form of government they lived under.

Sense and Sensibility

That is not a reading of the Irish character which receives any support from those who have attentively studied it without any preconceived opinions or any desire to make out a case against the Irish people. The view expressed by a French traveller (M. de Latocnaye) in the country towards the end of the eighteenth century is admitted by those who know Ireland well to come much nearer the truth:

Guided by capable men who are actuated by motives of public welfare, there is no people I have known so easily led for good. These frequent seditions prove nothing more than the sensibility of the race, and if the Government would only give up at once and absolutely the attempt to anglicise the Irish at any cost, and



SMILING AND PENSIVE SHYNESS

On their way home from gathering bracken, perhaps for the pig's bedding, these two girls have been caught in a happy pose. Possibly they must choose between tan-e-shanter and bare feet, or shoes and no feet.

Photo, A. W. Culler

would lead them through their prejudices and customs, it would be possible to do with them anything that could be wished.

In that passage the French observer pointed to the cause which more than any other has kept Ireland disturbed, the "attempt to anglicise the Irish." No two peoples could be less alike, therefore the attempt was bound to miscarry. Every renewal of it has been met with more determined opposition. It might have been thought that its failure would have taught the rulers of the United Kingdom wisdom, and that

the practical sense of the English would have persuaded them to desist from an undertaking in which success was clearly not to be won.

While the English pay too little heed to history, the Irish pay too much. They treasure the memory of the wounds inflicted on them. They will not let bygones be bygones or recognize the efforts that the English have made from time to time, especially during the period from about 1890 onwards, to mend the breach between them. All nations that have suffered persecution carry their recollections far back and harbour resentful thoughts; it would be unreasonable to expect that the Irish should let sporadic shoots of goodwill blot out the record of seven centuries of misgovernment and repression. But then certainly would have been more chance of reaching a happier state of relationship if the mass of moderate feeling in Ireland had triumphed at certain moments over the extreme sentiments of a few.

Here is revealed one of the defects of the Irish character. It has little of

the sturdiness of conviction which is found among the northern English and the Scotch. Irishmen are fearful of public opinion. They will not express their disapproval of counsels they consider mistaken for lack of the courage or the obstinacy to speak out their view. They allow themselves to be swept along with a stream which they believe in their hearts is likely to lead to misfortune. So it is always the extreme of opinion that seems to prevail in Ireland. Thus it happens that every



OLD PAT AND THE COSTUME THAT, LIKE HIMSELF, IS PASSING

With the improved circumstances of trade and communications prior to the Great War, much that was once considered characteristic of Irish dress and Irish manners had fast begun to disappear. For this white-haired peasant, on whose face old time has drawn the lines of age, is, with his blackthorn stick and knee-breeches, a concept of the Irishman that dies hard.

Photo. J. W. Colver, by permission of K&A. English Text & Style, Ltd.

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concession has been followed by demands for still further measures of independence, with the result that the English, taking fright, have withdrawn even what they had screwed themselves up to offer, and the contest has grown more embittered by hatred on both sides.

The Irish contention is that the fault lies with the English, who always delay

so long over their concessions that by the time they are granted the national spirit has gone forward and is eager for something more. If the Home Rule Bill had been passed within a few years of its first introduction by Mr. Gladstone it would certainly have been accepted, as an instalment at any rate. The thirty years which were spent in discussing it and in persuading the



WITH A RED FLANNEL PETTICOAT OVER HER HEAD

This is a peasant's cabin in Connemara, where the folk of the district, as distinguished by the women on the right of the doorway, often wear a petticoat in place of the shawl, like that round the head of the younger woman seated with the baby. Behind are the rough thatched roof, white walls, and low door on which sits a hen, picking up unconsidered trifles.

Photo: E. W. Cullen, by permission of Messrs. Raphael Tuck & Sons, Ltd.



"THE RUDE INELEGANCE OF POVERTY REIGNS HERE ALONE"

House comfort as realized in even the poorest English cottages is entirely lacking in the poorest Irish cabins, and this bare interior could be matched in far too many Continental homes. Only the peat fire is never missing, with, hanging over it, the iron pot in which the potatoes and the water are boiled. For the rest, a few low stools often represent all the furniture.

Photo, J. B. Cullen

English to make the experiment saw a wide development of the Irish ambition to govern themselves. The very agitation which went on over the measure was bound to leave that ambition broader and deeper than it had been before. And when, after the Home Rule Bill had been passed, its operation

was suspended because the Liberal Party leaders in England could not bring themselves to trust the Irish during the Great War, it became certain that some advance towards independence much more alarming to the English mind would be demanded. This tendency, strong enough before, to



IRISH SCHOOLBOYS OF THE CONNEMARA COAST SAFELY SHELTERED BEHIND PETTICOATS

With the shade exception of the biggest lad on the left all these schoolboys are wearing petticoats, and at the present season according to the Conneemara district. The petticoats of this region are steeped in superstition, and still preserve a firm belief in good and bad fairies. It is said that bad fairies are liable to run away with little boys but will not touch little girls, and for this reason the boys are disguised as girls until they are old enough to take care of themselves.

Photo. J. H. Gahan



WHERE SPECIAL VEHICLES ARE NEEDED FOR THE NARROW ROADS

This is an Irish passenger car from the Claddagh district of Galway. There is accommodation for five passengers besides the driver, who usually sits across the front of the "wheeler" between the seats. This sort not only provides a seat for the load, but has a lid, and can be used for carrying small luggage. The load can be folded up over the seats, a device that is often necessary in the narrow country roads, and leaves the way to either than the distance between the ends of the wheels.

Photo. J. H. Collins, by permission of Messrs. R. H. & Co., Ltd.



HAIRING SEAWEED FOR KELP ON A STONE-STREW SHORE OF THE ARAN ISLANDS.

Kelp, the sole of kelp seaweed, was at one time produced in some quantity in both Scotland and Norway as well as in Ireland. From it were derived salts with which to steep and plant making, salts of potash, and iodine. Cheaper processes were, however, discovered, and kelp-harving is gradually dying out. Above, about twenty tons being required to produce one ton of kelp.

PLATE 1. 10. 1. 1. 1.



TWO RAGGED KELP-BURNERS OF THE ARAN ISLANDS AND A STACK OF DRYING SEAWEED

Before being fit to burn the seaweed must be kelp-milled (as it is dried in the sun for several months, and kelp stacks, as seen in the photograph, are piled near the shore), and in this case, perhaps, rather near the water for safety. The top of the stack is covered by a kind of mat with a very wide mesh, and at the bottom is a foundation of stones. These weather-beaten islanders depend largely for their livelihood on the dwindling kelp industry.

Photo. A. G. Cady



SMILING IRISH GOSBOONS ENGAGED IN STACKING BOGS OF PEAT ON A MOUNTAIN BOG

About three million acres in Ireland are bog, yielding an inexhaustible supply of peat, a useful fuel. The combustible tissues of aquatic plants are disintegrated by the combined effect of rot and atmospheric and bacterial action, and the decomposing products sink to the bottoms of water-filled depressions, where they become reconverted and consolidated. The bogs are removed layer by layer with long, narrow, very sharp spades, called slaneen, and are stacked for about ten days to dry and carbonize. Photo, J. W. O'Keefe



HAULING CUT PEAT HOME TO BARRA, ON THE COAST OF GALWAY

Mossy peat, composed mainly of sphagnum and *scirpus* stems, makes better fuel than the bog peat, which is principally heather stems. The top layers are used for manure, paper pulp, and only the compact dark peat obtained two feet and more below the surface is much good for fuel. The calorific value of pure peat is rather more than half that of a similar weight of black coal, and is $\frac{1}{10}$, of course, much easier to take home the soil

Photo, A. W. Fisher



WHEN THE LOAD IS WELCOME THE BURDEN IS EASY

Cross to brother, strong, and plentiful, part is each appreciated by the Irish peasant woman, two of whom, mother and daughter, are here shown loading willing shoulders to their well-filled baskets of fuel. It throws out a red and lively face, and fills the cabin interior with an aromatic fragrance peculiarly its own that hangs in Irish memory as a true banner of home.

Photo, A. W. O'Connell

push forward with fresh proposals while previous ones hung in the balance, was reinforced by the adherence of the British and the Allied Governments generally to the principle of "self-determination" during the war. Ireland declined to forget that the right of Bohemia and of the Southern Slavs to insist upon being free from the yoke of Austrian domination had been championed eloquently by the heads of the British Government and by the English Press.

The Irish were now prosperous. They had managed by methods of agitation

to secure Land Acts which enabled them to purchase at prices fixed by tribunals, and in defiance of the wish of the owner, the land which had been taken from them over a long period of centuries and given or sold to English and Scottish settlers. Their agriculture was paying handsomely. For the first time since their industries were destroyed by English statesmen intent upon benefiting English trade, they seemed to have a fair prospect of seeing their manufactures revive and bring wealth with them. It was hoped by many in England

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who had not troubled to study the Irish character that these material advantages would put the idea of self-government out of their heads. The English regard the management of public affairs with quite unsentimental practicality. So long as they can transact their business and go about as they please in security they care little who exercise authority. They have had Danish kings, Norman kings, French kings, Scottish kings, a Dutch king, and German kings, and they have for the most part got along comfortably enough with them all. When they did not find comfort, they turned a king out or cut his head off, or forced him to accept a position of subordination to Parliament. They find it very hard indeed to understand why a people should make a fuss about governing themselves when they are well-off and can look forward to increasing their bank balances, living in better houses, seeing more food upon their tables, wearing better clothes.

Therefore it came as a shock to them that the Irish, instead of dropping their demand for the right to govern themselves, should still insist upon it, and even ask for more complete independence than had ever been formally suggested in the course of earlier agitation.

No leader of the Irish had yet put forward the proposal that Ireland should be free, if she chose, to become an independent republic. O'Connell had worked for repeal of the union. Parnell would have been content with an Irish legislature for local affairs, leaving a certain number of Irish members at Westminster. The new leaders, De Valera and Arthur Griffith, announced that they would be satisfied with nothing less than full national status, carrying with it the liberty to establish any form of government for which the people might declare.

That these new leaders had the support of the people seemed to be proved by the result of the general



OLD-FASHIONED WHEELS OUSTED BY NEWFANGLED MILLS

Though spinning-wheels, such as this Galway peasant proudly exhibits, are occasionally found in remote parts of Ireland, they are becoming ever more rare, and must be sought rather in the shops of dealers in antiques. Upon these simple machines all the native homespun cloth was fashioned, honest stuff that might make modern manufacturers blush for their shoddy products

Photo, A. W. Cutler, by permission of Messrs. Raphael Tuck & Sons, Ltd.

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elections in 1918, when the old Nationalist Party was almost entirely swept out and members were elected pledged to support the Irish Parliament (Dáil Eirann), and to have nothing to do with the one at Westminster. Now began the attempt to disregard the English occupation. Courts of justice were established under the "Republic," an Irish Republican Army was formed. Soon the Republicans came into collision with the authorities. There were assassinations on a scale more alarming than in any previous agitation. Repressive measures served no purpose save to blow up the fire of rebellion.

Leaders' Lack of Moral Courage

If the leaders had stood boldly out against murder, if they had announced that they did not want the help of assassins, they would not have lost the sympathy of so many in England and Scotland. But they, like Parnell, hesitated to follow the impulse of their hearts. They were afraid of losing support, of being thought lukewarm. Although Parnell disproved the charge of having encouraged murderers and was known to hate their vile deeds, he would not speak his mind plainly. He would not risk all for what he believed to be the right course, and say, "That is my opinion, and sooner than act against my conviction I will cease to be your leader." He was subject, in spite of his strength of character, to this weakness of the Irish nature. The Sinn Féin leaders suffered from the same disinclination to condemn acts which they detested. The violent party gained the power and the English hardened their hearts, saying they would not be intimidated, and that they would give as good as they got.

Military Rule and Civil War

So began what soon came to be regarded by both sides as civil war. The country was put under military rule. A new force, more military even than the Royal Irish Constabulary, was recruited, largely among young men in England who had been officers during the Great War and who had failed to

find employment after demobilisation. A policy of "reprisals" was resolved upon, and the state of the unhappy land grew steadily worse. The peaceable folk who wanted to go about their business undisturbed were crushed between the upper and the nether millstones of the Republican bands and the forces of the Crown. Yet these peaceable folk, by far the greatest part of the population, made no definite move to end this wretched state of affairs.

In England it is always the moderate counsel which prevails. There is always a compromise; each side abates something of its claims. But in Ireland the victory falls to extreme opinions and measures. Those who would prefer to be moderates are carried over to the more violent group. Sentiment is allowed to play more and more the principal part; judgement, cool reckoning up of the possibilities of the situation, reason, common sense, are given no chance to seek for a solution.

Fatal Mutual Misunderstanding

In private affairs the Englishman and the Irishman usually hit it off well. The Irishman is apt to flare up and demand what the Englishman calls impossibilities and to threaten a complete breaking-off of relations. But the Englishman knows that if he keeps quiet and does nothing to stir up fresh flames of indignation the fury will subside in a little while, and the Irishman will smile at his own excitement and agree to some reasonable settlement. If only this method could have been followed in political affairs, both countries would have been spared many deplorable occurrences and the inflaming of ill-will to a dangerous point.

Unfortunately, the English in the mass have never at all understood the Irish. For centuries they were taught to think of the inhabitants of the island so close to them as savages, as "wild men." They were the "mere Irish!" who did not count for anything when their interests clashed with those of the settlers among whom their lands had been divided. The English know nothing of the learning and art, the trade



AWAITING A BITE IN A LIKELY SPOT FOR ROCK-BREAM AND POLLOCK

Though the sea is eighty feet below these lichen-clad cliffs, and the chances of losing a good fish in the process of elevation must be great, yet the tackle is stout, and this is no affair of finesse and fine casts. These are utilitarian anglers to whom the cooking-pot's future contents are naturally of more appeal than sport's uncertain chances, and to whom an empty covei means no dinner.

Photo, A. W. Cutler



WAITING FOR THE DOCTOR IN REMOTE GALWAY

Family affection is very deep among the Irish peasantry, and the love which the parents lavish on their children is repaid in old age by the support ungrudgingly given to them by their offspring. There is poignant human interest in this photograph of a grandmother seeking assistance from her aged husband while rocking the cradle in which a sick grandchild has fallen into a troubled sleep.

Photo. A. H. Davis

and the industry, which flourished across the Irish Sea while they themselves were in a lower stage of civilization.

The Irish kept up regular intercourse with their kinsmen, the Gauls, which is another form of Gael, the ancient name for Irishman. They learned from them how to work gold and other metals, and applied their knowledge with originality of genius and an exquisite native skill. In the Dublin Museum there are some 500 golden ornaments belonging to ancient times, the result of searches and casual "finds" in graves and bogs and

the sites of old buildings. The weight of these ornaments is 570 ounces. In the British Museum a similar collection of English gold ornaments weighs only twenty ounces.

Ireland was a country rich in gold; there were deposits of silver and copper as well. From the Gauls the Irish learned designs for the shapes into which they fashioned metals; they learned also enamelling and the illumination of manuscripts. It was from Gaul that S. Patrick took ship to Ireland when he carried Christianity thither, and he



STUDY IN MATERNAL PRIDE AND FILIAL AFFECTION

Outside the low-roofed cabin, where she has spent most of her life, sits this aged Irish mother beside her long-limbed son. There is a dignity and beauty about her, and the wrinkled face whose eyes peer into the past, and the striped skirt that flutters beneath her apron, the crossed shawl and dingy cloth that binds her furrowed cheeks, each contribute to her fascination

Photo. J. W. Collier

found himself, not in a land of "savages," but among scholars, who made fun of him for his lack of erudition in Latin and Greek.

The value of the Celtic literature in Ireland has been exaggerated. During the years in which the study of it revived all patriots were required to profess perfervid admiration for it. At the same time an effort was made to make Gaelic once more the language of the people. Many of them still spoke it in remote parts where it had never died out; schools were set up for others to

learn the old tongue as a means of strengthening Irish nationality. Another inducement offered to students of Gaelic was the charm and imaginative splendour of Celtic literature, but this soon proved to be rather a patriotic than a critical estimate. There is much beauty in the legends and the poems that have survived from the Celtic period, but the themes are limited in number; there is monotony also in the expression, when they are considered as a whole.

Still, there is no doubt that had Ireland been allowed to develop her



NINETY-SEVEN AND THREE MAKE A HUNDRED

That poverty does not necessarily destroy good health is proved by these two natives of one of the most poverty-stricken corners of Connemara. The little maid, three years of age, has chubby cheeks and sturdy limbs, and the strong old gentleman, sitting so erect as he lights his pipe with a piece of glowing peat, is within three years of completing his century.

Photo, A. W. Cutler, by permission of Messrs. Raphael Tuck & Sons, Ltd.

resources in her own way and to establish a civilization suited to the national character, she would have had a literature in later times worthy to compare with the literary output of England and Scotland. The number of Irish names in English literary history is large since the eighteenth century. Any Irishman who displayed talent crossed to England. In the reigns of the Georges the English contempt for the Irish was deepened by the experience

they had of numerous "swashbucklers," as they were called, attracted to London by the hope of making fortunes. Such "swaggering blades," full of bounce and stratagem, are frequently met with in eighteenth-century memoirs and novels. There was a saying at the time: "If one threw a naked Irishman over London Bridge he would come up at Westminster in a laced coat and a sword." That suggested, however, a greater knack of getting rich quickly than most

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of these Irish adventurers possessed. They lived, as a rule, upon the fringe of polite society. They were more often than not dependent upon the bounty of some patron, very likely a fellow-countryman who had fallen on his feet. They were ready to hire themselves out in any service that called for daring, impudence, eccentricity, or a quick wit.

Such men contributed liberally to make up the picture of the Irishman which was drawn by the English

imagination. They played the fool to please their patrons; they knew that oddity was expected of them, and they gave good measure of it. In speech, in manners, in dress, in his habits of life Edmund Burke resembled the Englishmen with whom he mixed, though he was superior to nearly all of them in parts and eloquence. But it was not he, nor the many like him, who was accepted by the English as typical of Irish character. The popular idea of the



IN THE FANTASTIC DRESS OF THE NOTORIOUS STRAW BOYS

During the early years of the nineteenth century sections of Ireland were overrun by one of the seditious terrorist gangs that have from time to time existed there, known, from their peculiar but effective grass sandals, as the Straw Boys. Through these masks they could see without being recognised, and their habit of dressing as women added to their grotesque appearance.

Photo, A. W. Coffey



FISHERMEN OF INISHMAN CARRYING THEIR CURRAGHS DOWN TO THE WATER OF THE BAY.

These canoes have been in use among the Aran Islanders for upwards of a thousand years. Although very something like our skiffs of an half of a century ago, they are so different that they will not be mistaken for our boats. The men who handle them are very unassuming, and the men who handle them are so different that they will not be mistaken for our boats. The men who handle them are very unassuming, and the men who handle them are so different that they will not be mistaken for our boats.

Photo. J. W. Carter

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Irish was taken from the noisy, blustering, indigent fellows who posed deliberately as figures of fun in order to amuse those whose employment or charity kept them alive.

So the stage Irishman of the English theatre came into being, and the belief was firmly established in the English mind that the Irish were a jovial, lazy, improvident, dishonest lot, people who did not take themselves seriously nor expect anyone else to do so. A great deal of the blame for this misrepresentation must be laid on Irish authors. Sheridan parodied his countrymen when he drew Sir Lucius O'Trigger. Charles Lever's novels gave an altogether wrong idea of the Irish nature to the English readers who found them so amusing.

Mysticism and Philosophy

The first author of foremost position to make an attempt at showing how grotesquely the Irish character had been misconceived in England was Bernard Shaw. In "John Bull's Other Island" he drew attention to the melancholy tinge of that character, to the diffidence which marks off the Irish from the confident, practical English, to the mystical element in the Irish make-up which prevents it so often from accomplishing anything that the English mind can consider "definite."

The Irish aim in living is not accomplishment, but happiness; and because happiness is so elusive, they are more often sad than merry, more inclined to pensive reflection than to jolly, self-satisfied talk. They would like to obey literally the command, "Take no thought for the morrow"; the impossibility of obeying it literally they resent as a burden and an unnecessary complication of life. The Irishman does not save money, like the Scot, because he likes saving, but simply because he knows that if he does not save he will have no dowry to give his daughters and they will not get married, or because he must buy more cattle, or because one son must be sent to college so that there may be a priest in the family. The Scot thrives on economy, it seems to do him good, he has no wish to live

from hand to mouth. The Irishman has a feeling that he ought not to be expected to live in any more circumspect way.

Effect of Climate upon Character

Whether there may be, as many have surmised, some influence in the climate of Ireland which disinclines to steady industry is a question that has never been sufficiently discussed. It may be that the soft, damp, misty weather which is so prevalent over the western part of the island, and which affects the whole of it to a certain extent, is a deterrent to energy. But against this is set the example of the Ulster Irish who, though of Scottish origin, have been in Ireland long enough to be subjected to the influence of atmosphere, and who form one of the most tenacious and forcible populations in the whole of the British Empire.

A British ambassador in the United States, Sir Cecil Spring-Rice, hit off the characteristics of the Ulsterman in a remark he made about President Wilson, whose ancestry came from that part of Ireland. Someone said to him, in depreciation of the President: "What can you expect? He is just a Scottish Presbyterian." To which the ambassador replied: "Ah, but from Ulster."

"What difference does that make?" the American asked him.

"All the difference," he said, "between an alligator and a lizard."

Ulstermen are Irishmen

The Scots who were "planted" in the north of Ireland during the seventeenth century underwent a sea-change which has transformed their descendants into a race quite distinct from their blood-relations across the narrow water which divides Ulster from Scotland. Often the Ulster folk are spoken of by Englishmen who know nothing of them as if they were not Irish, as if they desired to stand apart from the Irish. But there is no quicker way to irritate an Ulsterman than to suggest that he is not Irish; and, indeed, they have more in common with the rest of the people of the island than they have in opposition



SIMPLE INVENTIONS SUFFICE FOR SIMPLE NEEDS

Civilization progresses very slowly in the blanks that fringe the west coast of Ireland, and implements are in use that show no improvement on mankind's earliest invented devices. There is no essential difference between this hand flourmill in use on Achill Island and the grinding-stones used by the early Chaldeans, and, to-day, by the natives of the Belgian Congo, as shown on page 391.

Photo, A. B. Carter, by permission of Messrs. Zaphid Tuck & Sons, Ltd.

to southern traits. They are an emotional, excitable race, which the Lowland Scots certainly are not. They almost always have their eyes fixed on some end which, for all their success in business, is not altogether material.

Thus the wealthy merchants and manufacturers of Belfast took up the cause of "Ulster's liberty" with a fierce enthusiasm which equalled, and in truth surpassed, the Home Rule fervour of the south. They suddenly became attached to England and the Empire with a

devotion which was all the more surprising when one recalled their attitude on many occasions towards the monarchy and the central government. A leader in British politics had spoken of their readiness to "kick the Crown into the Boyne" if they could not get exactly what they wanted. Now they were ready to die in the last ditch in order to prove their attachment to that Crown and to the Parliament which they had so roundly abused for neglect of their interests. Had they not been Irish they



WHERE THE CONNEMARA BOY HIDES HIS ILLICIT STILL

From their safe hiding place beneath the water these very reprehensible Connemara men have fished up the tank, the connecting-arm, and the worm, or spiral copper tube, that compose the illicit still of which they are the proprietors. Having got the complete outfit safely stowed aboard, they are taking a last look round for lurking policemen before making for shore to begin operations



CRITICAL DISTILLERS SAMPLING THEIR ILLICIT POTHEEN

Having eluded the vigilance of peelers, the men set up their illicit still in some hollow or hedge well screened from observation. A rough fireplace is built, and directly over this the malt-filled still is set and connected with the worm enclosed in a cold chamber. The spirit vapour passing through the worm is condensed by the cold and trickles into the receiver in the form of pothern

Photos. A. W. Carrer



LAST JOURNEY BY DARRYNANE GAY'S SAD SHORE TO A LONG HOME BENEATH THE TURF

Looking under their wettingly burden the boocery in, while looked cause the ministers, the area but in hand, and the woman flooded in their spirits. The long chain of dark mountains, sixty with the distance, gave a smaller trace to this picture of desolate sky and lonely water. Darrynane, on the wild Kerry coast, was the home of Daniel O'Connell, the Irish Liberator, who struggled so hardy for Catholic Emancipation. This area of the vast Atlantic coast has thrust into the hill

It, for a while, at rest from the turmoil of the fierce westerly gales

Photo. C. Callaghan

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would never have treated politics so seriously (the Scots never have; they know better); they would not have dramatised their opposition to Home Rule with such effective stage-management; they would not have drilled an army and made ostentatious preparations for civil war. In England, these preparations were laughed at. People could not believe them to be anything more than a very elaborate bluff. But the Ulster men were in earnest. They were carried away by the exuberance of their own bellicosity, to parody Disraeli's famous phrase about Gladstone. They marched and counter-marched, handled their rifles, went through their musketry instruction, engaged in laborious field operations, with a solemnity, with a total inability to see the humorous side of their proceedings, which were entirely and exclusively Irish.

Object-Lessons in Recalcitrancy

To everyone who took a calm survey of the situation it was obvious that in their first encounter with the regular troops, whom they expected to meet and drive from the field, they would be scattered, if not annihilated, by artillery, of which they possessed none. That prospect had not occurred to them, though it can hardly have escaped the attention of their leaders. These leaders, however, were politicians, unaccustomed to telling unpalatable truths. No doubt they reckoned on being able to gain their ends without bloodshed, and in a sense they did so. But it was the following of the Ulster example by the Home Rulers first, and then by the Sinn Feiners who formed the Irish Republican Army, that led to the worst period of violence in Ireland since the end of the eighteenth century. It would be contrary to the character of the English or the Scots to take up arms openly and with bravado in order to rebel against Imperial authority. By doing this the Ulstermen made good their claim to be counted as true Irishmen. They showed how completely the spirit of the country had entered into them.

The resemblance between north and south is seen again in the vindictive

treasuring up of bitter memories and in the using of religion as a weapon for political purposes. In Ulster the Battle of the Boyne is spoken of as if it had been fought within the last year or two instead of in 1690. The southern people keep green their recollection of "old, unhappy far-off things" with the same inveterate hostility. Both cling to their forms of religious belief with fierce intolerance, for the reason that they are symbols of another kind of faith and hope from the company of which charity is jealously excluded.

Political for Religious Cleavage

The best judges of Irish character have always believed that if once an Irish Parliament were established the carefully-stoked flame of hatred between Roman Catholic and Protestant would die down. Another line of cleavage would be marked out. There would be a Conservative party and a Radical party. The latter would be formed by the working-men of the north acting in conjunction with their fellows in south and west. The Conservative strength would be drawn from the well-to-do in all parts supported by the priests and a large proportion of the peasantry.

Enterprise Responds to Encouragement

Irishmen are not more intolerant by nature than other men. Indeed, they show themselves in the countries they have adopted to be rather more inclined than most others to let everyone follow his own bent. The religious feelings of the Roman Catholics and the Presbyterians have been kept up in Ireland by artificial means, and the Irish people as a whole have not yet had the wit to see that they are being sacrificed and used as cats' paws in the old, old game of Beggar-my-Neighbour played for their own advantage by warring interests.

When the Ulster folk are contrasted with the southern people, they are held up to admiration for their industry and enterprise. Certainly they are entitled to the greatest credit for the prosperous trades they have established;



YOUNG IRELAND, TOUCHED TOO SOON BY EARTHLY CARE

Petticoats, as explained on page 2876, may protect him from wicked fairies, but they cannot conceal the masculine character of this stern-faced Connaught boy escorting his sister home from school. The faces of both these children are, indeed, stamped with unusual maturity, due, perhaps, to the hard struggle with poverty which the Connaught peasant has to wage from earliest infancy.

Photo, A. W. Coffin

the linen trade, the shipbuilding trade, dairying, mineral water bottling, and others of less wide fame. But what is usually forgotten is that every encouragement has been given to these, while in the south and west the native industries were deliberately hampered by England in the past, and even Irish revenues were burdened by English exactions.

The changes which have been observable in Ireland since England ceased to interfere in such a persistent way with her industries for the benefit of English

rivals, have proved that the character of the southern Irish is far from being so indolent and thriftless as most English people have supposed. While they had no inducement to work hard and to put by money and to improve their methods they remained in a stupor of hopeless lethargy. So long as his landlord could make every sign of prosperity an excuse for raising his rent the farmer preferred to live in a grimy, tumble-down-looking house with outbuildings apparently falling into ruins and to cultivate just enough to

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keep his family alive. As soon as he was established on his own land, as soon as he was free from the exactions of the agent employed to screw out of the tenants every penny they could be forced to part with, the Irish farmer's house began to look altogether different. He and his sons could be seen at work early and late, tilling and manuring, fencing and draining, adding to the value of the farmstead and the family acres. There was more

food on the table and more variety. The boys and girls were sent to better schools. The shadow of poverty moved away and the sun of prosperity began to shine upon the place. The labourers shared in its beams. Their cottages were no longer hovels of mud, their wages rose, they cultivated their patches of garden to supply themselves with potatoes and other vegetables.

Irish farmers showed themselves readier to take up the cooperative



HERSELF AND HIMSELF OFF TO GALWAY MARKET

Having seen that her old man is decently arrayed this capable old lady slips one arm through her consort's and the other through the handle of the basket containing the eggs laid by her "trifle of poultry," and sallies forth to the market in quest of both pleasure and profit. Her clay pipe drawing easily serves the double purpose of keeping her nose warm and maintaining her equanimity

Photo A. W. Colver, by permission of Messrs. Raphael Tuck & Sons, Ltd.



THE DAY'S WORK DONE. PEACE RESTS LIKE A BLESSING ON RURAL DONEGAL.

Throughout rural Ireland the peasants' dwellings are invariably over-crowded, whitewashed, and smoke-blackened. In Donegal they have a local peculiarity in the shape of settling upon the thatch to prevent serious disarrangement by heavy winds. Chieftains are not common, a hold in one corner of the roof providing a way of escape for the poor wretch which spends a warm winter here the rabbits and even the cat. The ancient quarrel which at which a woman is busy now working, is still found in use in country districts.

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system than English farmers have ever been. When Sir Horace Plunkett first talked about it, and tried to spread an understanding of what its benefits might be to all who lived by the land, the usual question was asked: "What about my money if the new scheme fails?" But very quickly the farmers and the poultry-keepers, the millers and bacon-curers, saw the advantages of the system that was offered to them. Thus the Irish Agricultural Organization Society established over a thousand branches, each of them independent and self-governing, with a membership of 120,000, and developed an annual trade of over £12,000,000 a year.

The I.A.O.S. quickened the life of the rural districts in all sorts of ways. It brought the farmers together, it suggested to them progressive methods. Men of different religious faiths and different political opinions met without any hostility, and worked together for the common benefit in the most amicable spirit, supplying the best possible answer to those who prophesied that such cooperation was inconceivable in Ireland, and that Irishmen were constitutionally incapable of managing their own affairs.

Revival of Irish Manufactures

In the industrial sphere the advance has not been so marked for the reason partly that the opportunities have been more restricted. Yet the possibility of reviving the Irish manufactures is eloquently pleaded by the prosperity which came to the district in which, just after the twentieth century had begun, a nun started the Foxford Woollen Mill. All around were small farmsteads, wretched almost beyond belief, miserably poor and squalid and hopeless. Gradually employment was found in the mill for more and more of the people on the barren hillsides and moors of the Moy Valley. Their houses became tidy without and within, the whole appearance of the place and population altered. The cloth woven by the Foxford looms has a high repute. Out of most unlikely materials a successful industry was built up.

Another enterprise in Donegal held out still brighter hope and encouragement. This was established by the peasants themselves. At first they had a cooperative store, which had to be resorted to by night because of the power of the "gombeen man," that is, the local shopkeeper and money-lender. The store grew and prospered. It was moved into the village of Dungloe, and there the making of hosiery was started. For a time all the work was done by hand. The villagers had no one to finance them, no one to advise them, even. However, they saved up until they could buy a machine, and they learned to use it. Soon they were able to buy more machines, and their enterprise was so firmly rooted by the time the Great War came that they undertook big contracts, one of them for the Belgian Army.

Pioneers of Peasant Industry

In 1919 they opened a new factory in which two hundred girls worked, some of them earning up to £5 a week. The whole fruit of their labour was reaped by the workers themselves. They were their own employers. The manager was one of themselves; he often earned less in a week than some of those who were under him. All were paid according to their energy and skill. The factories were close to the ocean; health and vigour were blown into it by the salt breezes. The people looked well and seemed happy. They showed what enterprise and perseverance can do to remove poverty and discontent. They proved that workers can create an industry for themselves, something which has not yet been proved in England, Scotland, or Wales.

Adaptability to Environment

Those Irish who know the history of their nation protest indignantly against the belief that it has always been backward and opposed to new ideas. They point out that inoculation as a preventive of smallpox was adopted in Ireland before the English or the Scots practised it, and long before the Continent took it up. It is only in his own



FRIENDSHIP AND CONTENTMENT GROWN IN INISHMAAN

Good nature and kindly feeling play about the smiling mouths and eyes of these tall, broad-shouldered sons of Inishmaan. Their trousers and outside slippers, or pampooties, have been worn to shreds in their hard life of fishing and bearing seaweed, but they are comfortable enough in their worn homespun garments and are living pictures of healthy vitality.

Photo. A. W. Collier

country that the Irishman has lacked heart to exert himself, and has let himself sink into a lethargic but grievance-full state of life. As soon as he found that he was in a country where the race was to the swift and the battle to the strong, he exerted himself to good purpose. The explanation must be looked for in the atmosphere of discouragement and pessimism which spread over the land during the dark centuries of Irish history. Only the very strongest souls could resist it, and most of these chose to emigrate rather

than fight against conditions so difficult at home.

This accounts for the melancholy of the mass of the people and for the spiritual gloom in which Irish literature is steeped. Neither is natural, one feels; neither, one learns after living with the Irish, is altogether real. They are acquired characteristics, and they are implanted in each generation, not by the process of heredity, but by inculcation. Almost every Irish child is taught "at its mother's knee" that the English are a nation of usurpers and

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despots. It learns all about Cromwell and 1798, and the Land League and Parnell. It grows up thinking of its race as one which had not been given a fair chance. If it has any knack of expression, it luxuriates in turning that thought into imaginative prose or verse. If a generation of Irish could be left free from all this bitter burden of memories the gloom would be lifted, the melancholy would disappear.

It is because their natural feelings of kindness are warped at the recollection of what their forefathers suffered that the Irish can be cruel, not only to their fellow human beings, but to unfortunate animals. The ham-stringing was one of the most revolting features of the Land War. The absence of it from later warfare suggests that there has been a raising of the national sentiment. In later as in earlier struggles, however, there have been assassinations and

ambushes, the methods of the masked murderer hiding behind a wall. It is all the stranger that the Irish should have adhered to these methods, because they pride themselves, as they have a right to, on being a "nation of sportsmen." They are born judges of a horse. At any tiny race meeting in a country place in Ireland there is no less genuine delight in horses, no less appreciation of their qualities, no less knowledge of their points, than there is at Ascot or Epsom, or any English racecourse, excepting Newmarket, perhaps.

Men and boys who have attended Republican meetings and thrilled to denunciations of the gentry and cheered proposals to put a stop to hunting, will turn out when the hounds are heard, and run with them, enjoying the sport immensely and forgetting all their resolves to make an end of it. They will offer the huntsman advice, show him



LITTLE PITCHERS COLLECTED BY THE WELL-SPRING OF NEWS

Like the schoolboys shown on page 2936 these village lads outside Inishmaan post-office are wearing petticoats. The feminine garment imparts no air of effeminacy to its masculine wearers, perhaps because to a stranger it suggests the Scottish kilt—a suggestion carried further by the tam-o'-shanter worn with it. Certainly if there is one quality from which the Irish gossoon is free it is effeminacy

Photo, A. W. Cutler

[illegible]

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"near ways," tell him where to draw coverts that certainly hold foxes. Should they be twitted with their inconsistency, they will turn off the subject with a witty remark or maybe a shamefaced grin. Where horses are concerned, all classes of Irishmen, and Irishwomen, too, adherents of all religious faiths, of all political groups, meet as friends and fellow-connoisseurs.

How is it possible, the Englishman asks, that after such cordial intercourse they can split up again into their different camps and so rancorously abuse one another and strive so fiercely for their separate ends? He does not understand that all the striving and the abuse are to them more like part of a game.

An Article of Irish Faith

Many Irishmen who disapproved entirely of the Easter rebellion in 1916 were of opinion that it was treated too seriously, and that this mistake led to all the disastrous consequences which distressed men of goodwill for so long afterwards. The rebels, say these Irishmen, ought to have been left alone. They would soon have got tired of what they took up mainly for fun. Lack of opposition would have disconcerted them. Whatever their political views may be, almost all Irishmen agree that no Englishman knows how to govern Ireland. That is an article of faith even with those who are most rigidly opposed to any loosening of the tie which has bound their country to the British Empire. The only one among the numerous holders of high office in Ireland under the British Parliament who is spoken of with respect and affection as a man who did his best for the country is George Wyndham, and he is counted as an Irishman, not as an Englishman at all.

The usual attitude of the Irish towards the English is one of pitying belief that "they can't help themselves." There is less rancour than might be expected. There seems to be in the Irish nature so strong an impulse to be friendly, so little of the bad blood which breeds sullenness and

the deliberate desire to wound in cold blood, that personal relations are seldom anything but agreeable. It is true that this readiness to make friends is usually no more than a surface manifestation. Hospitable as the Irish are, warm though their welcome of guests may be, they soon forget them, as a rule. Nowhere do strangers receive more kindness or feel more quickly that they are accepted as desirable acquaintances.

Feminine Beauty and Charm

But they must not suppose that this betokens anything deeper than the working of a national temperament inclined towards courtesy and eager to please. There is the same easy friendliness among the French, and it means just as little. But it ensures pleasant experiences to the visitor in France, and the same is true of Ireland.

A large part of the visitor's contentment springs from the charm of Irish women. There is among them a large proportion of beautiful faces; even those which are not beautiful are almost always attractive by reason of bright eyes, clear complexions, and bewitching smiles. They are, for the most part, cool-blooded. The passionate type is rare. But they are faithful and kindly and forgiving; they have often better heads for business than their husbands, and their children adore them.

Woman's Influence in Irish Life

It is a pity that the system of arranging marriages on a basis of bargaining for so much money or land on either side keeps many who would make the best of wives and mothers from finding mates. Here, again, the common ancestry of the Irish and the French has led to the prevalence of the same custom in both countries. In both, too, there exists an alternative occupation to marriage for a number of women—the convent. Irish nuns are famed all over the world, not alone for their piety, but for their resourcefulness, their ability as teachers, their skill in government when they are advanced to high positions of responsibility. It



SMOKING THE PIPE OF REMEMBRANCE ON A LONE TOMB OF WIND-SWEPT NISHMAAN

Traders and non-traders and last, each group strive to efface this rough stone monument to old Nishma, whose steep some Nishma Islander. Several on the rugged side is a relative who has been attending a funeral and by. Having been permitted, according to Arab Island custom, with a clay pipe by the relations of the departed man, the subject goes to the grave of an ancestor and smokes his pipe, the last tobacco leaves going up the smoke, so old Nishma

Plate 4. W. C. Cady



SHIRT-SLEEVED MEN AND RED-HOODED WOMEN IN A FUNERAL PROCESSION ON INISHMAAN

Over the desolate landscape the ground is covered with stones piled together into walls here for the sake of collecting them and leaving some space for collection than for means of enclosure. In the foreground of this unkindly scene peasants are going to the Abulla, or local ground, for the burial of an islander. There is a custom among these peasants of going, not to the new grave but to the graves of their own departed, where they kneel and set up a beautiful kneeling.

Photo. A. H. C. C. C.

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is mainly the women in Ireland, as elsewhere, who have kept up the authority of the priests. How forcible that still is can only be appreciated by those who have lived in small Irish towns and villages. Very often the parish priest is the only person of education or experience of the world in a village, even in a district. It is natural that his influence should be strong.

On the whole it is exercised with good results, though it can hardly be questioned that much more might have been done to educate the Irish peasantry if the Church had been interested in the matter, or that drink would be less of a curse if the priesthood generally had followed the lead of

Father Mathew, the apostle of temperance. In both these directions the unfortunate effects of the efforts to anglicise can be traced. Drinking was increased and made more harmful by the numberless illicit stills which were set up, largely out of bravado, to cheat the Government, and which distilled the most horrible stuff. The national schools were used for some time as instruments for the attempt to crush the national spirit. The school books were written from the purely English point of view. The efforts failed, as all others have done. "Ireland a nation" is a faith that has stood against every kind of destructive agency, and has grown stronger, instead of weaker, the more fiercely it was assailed.



CORACLES THAT CAN CARRY TWO MEN AND THAT A BOY CAN CARRY

Though many types of boats have crossed, flourished for a time, and then been replaced, the coracle, which Caesar described, and even adopted in his Iberian campaign, has remained practically unchanged in a thousand years. Made of split birch and a coarse skin, it is still used for fishing in the rapid-running rivers of West Ireland. It is the most portable of craft, as can be seen in the photograph.

Plate 4. W. G. Carter



HOME-MADE FOOTGEAR OF THE ARAN ISLANDERS

On the islands off the mouth of Galway Bay a special kind of footgear has been developed for negotiating the slabs of limestone with which the land is covered. Called the pampootie, it is contrived of raw cowhide, and in the photograph, taken on Inishmaan, an islander is seen making himself a pair of these novel shoes, what time a wild-haired daughter of the isle sits patiently by

Photo, A. W. Cutler



WENDING HER HOMEWARD WAY DOWN A WILD VALLEY ROAD OF ACHILL ISLAND

Through this gloomy vale almost imperceptible at first, the rider's horse and black-shodded hooves. The hills, beyond the wide sweep of distance, darkening under the advance of night, rise gradually all round. The last of the day's inclement heavy clouds loom up from the Atlantic, holding the promise of wind and cold rain.

Photo, A. R. Carter

Ireland

II. Its Racial & Political History

By Stephen Gwynn

Author of "A History of Ireland," etc.

IRELAND from the earliest times of which we have any knowledge was inhabited by a mixed race. The Gaels, coming from the north of France or the Rhine countries, conquered it three or four centuries before Christ. The earlier inhabitants, whose work survives in megalithic monuments and in objects of wrought bronze, were reduced by them to servitude, and continued to exist for many centuries as distinct communities under tribute. Among them were the Picts. But though in Britain the Pictish speech survived till the time of Bede, we have no record of any language but Gaelic spoken in Ireland.

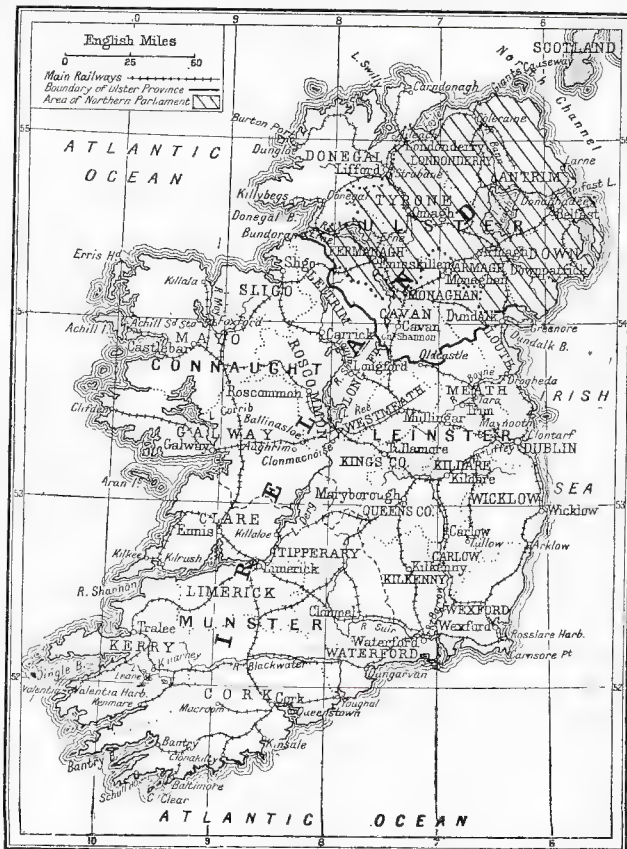
The Gaelic organization was tribal. The earliest cycle of Gaelic literature shows us a strong centre of rule at Armagh, another at Cruachan in county Roscommon. The country was so densely wooded that tracts had to be cleared for cultivation, and all building was done with wood, walls being of wattle and daub. But there was no town life; the seats of power were little more than permanent camps. Literature and keeping of records appear to have been highly developed through the institution of bards specially trained to memorise.

Ireland was known early to the Greeks and Romans; but it was never reached by Roman conquest. Its first important contact with Roman civilization came on the introduction of Christianity early in the fifth century.

By this time a central power had grown up in the country. The kings of Connaught had secured control of the central plain, and had established rule at Tara, in Meath. Cormac MacArt, who conquered Tara, probably created the institution of the High Kingship, under which the king who ruled in Tara was entitled to tribute from all other kings in Ireland. He appears to have

possessed a standing army. In his time there existed the Fianna, a body of highly-trained fighting men, whose duty was to make war on the king's enemies in Ireland and to protect the coasts against invasion. Their leader was Finn MacCool.

A cycle of epic story centres about this force in the time of Cormac MacArt, as the earlier cycle about the heroes of the Red Branch in the reign of Conachar MacNessa at Armagh. The warriors of the earlier cycle, of whom Cuchulain is the Achilles, were chariot-fighters; the date assigned is about the lifetime of Christ. The Fianna, in English speech the Fenians, three centuries later, were foot soldiers. According to the chronicles the Fianna mutinied, and were destroyed in battle by Cormac MacArt's son and successor.



IRELAND: THE FREE STATE AND ULSTER

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There was hereafter no regular army in Ireland; it was a country of warriors, not of soldiers. But the High Kingship increased in strength. Leinster was under tribute to Tara; Ulster was gradually subdued, and sons of the famous King Niall of the Nine Hostages established a principality in the extreme north, with its stronghold at Aileach, between Lough Swilly and Lough Foyle. The descendants of this king held the High Kingship for six centuries. But a singular usage grew up by which the sovereignty passed alternately between the southern branch of the Hy Neill (Niall's descendants) ruling in Meath, and the northern, who ruled at Aileach.

S. Patrick's Conversion of Ireland

Niall and his successors lived when the Roman Empire was being finally broken up, and they helped in the pillage. Niall was killed in the English Channel on board his own ship in 404; the next High King, Dathi, was struck by lightning when making war in southern France. Naturally, the British possessions of Rome were much harassed by these Scoti, as the Romans called the Irish.

In one raid a British youth, son of the deacon Calpurnius, was carried off, and sold into slavery. In his captivity he experienced spiritual conversion, and was filled with the desire to Christianise his captors. Having escaped, he took the name Patricius, and, after long training in France, was sent to Ireland in charge of a mission to the scattered Christians already existing there. Within thirty years from 432 he completed the conversion of the island, sweeping away the whole Druid organization, strong in Ireland as in all other Celtic countries. But he won to his side the whole native institution of traditional learning and poetry, accepting in so far as it could be reconciled to Christianity all the native law.

Scholars, Saints and Apostles

The High King Laoghaire, though he did not embrace Christianity, employed Patrick and his fellow missionaries to assist in drawing up a written code. Wherever the saint went he brought the use of Latin letters and the Latin tongue. These were then the keys to knowledge and to civilization.

Patrick made Ireland part of Christendom, yet it remained very distinct. Throughout the Roman world Christian organization was based on the municipal system. In Ireland, where there was no town life, Patrick adapted it to the tribal organization, and bishoprics were enormously multiplied, so that the episcopal office came to be of little account. The new Church grouped itself about

individuals of special sanctity who settled generally in some desert locality, such as the isles of Aran, or Clonmacnoise among vast bogs by the Shannon; and communities gathered about these saints, and grew to be centres of study as well as of religion.

Men with aptitude were employed to copy manuscripts, a beautiful art of penmanship developed, and Ireland became a manufactory and store of books while the whole apparatus of learning was being destroyed elsewhere in Europe. Armagh, which S. Patrick established as the central ecclesiastical settlement of Ireland, grew into a university with thousands of students, who came from all parts of Ireland and also "in fleets" from Britain, and even from the Continent. Alfrid King of Northumbria, and Dagobert II. of France were trained in Ireland.

There was also a great missionary movement. S. Columba was its pioneer. Like most of the leading saints, he was a noble. A branch of his kindred, the northern Hy Neill, had in 470 founded a colony on the Scottish coast destined to develop into the kingdom of Scotland. From them the saint got a grant of the island of Iona, and founded there in 563 a monastery with a mission to the Picts.

Scandinavian Raiders and Traders

Its work was carried on by Irish monks, and in the seventh century appeal was made to Iona to undertake conversion of the Saxon. Aidan, sent from Iona, founded Lindisfarne in Northumbria, with such results that, in Lightfoot's words, "Augustine was the apostle of Kent, but Aidan was the apostle of England."

To the Continent also Irish monks carried not only religion but learning; the trace of their foundations is found in Italy, Switzerland, Germany, and France. Ferghail, or Virgil, the Geometer, taught about 750 at Salzburg, as he had taught in Ireland, that the earth was a sphere and that antipodes existed. Alcuin, the Northumbrian, chief adviser to Charlemagne, was trained in Ireland, and from Charlemagne's court corresponded with Colgu, chief professor at Clonmacnoise.

This period, perhaps the most important in Ireland's history, was ended by the inroads of Scandinavian seamen. The Norse conquest in Ireland was much less complete than in England or France, but, beginning with sporadic descents on the coast, they established permanent posts along the east and south of Ireland. At no time in their history, at all events from S. Patrick's coming onward, were the Irish a seafaring people; and the Norse came trading as well as raiding. They introduced also for the first time the life of towns. No Irish town is of Gaelic origin, though some are on the site of

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Gaelic ecclesiastical communities. Dublin, Wicklow, Arklow, Wexford, Waterford, Cork, and Limerick are all Danish foundations; Kilkenny and Galway, Norman or English; Belfast and Derry (Londonderry) only began to be towns after Gaelic rule in Ireland was destroyed.

From their seaports the Norse or Danes (both peoples were represented) ravaged the country terribly, and destroyed the monastic seats of culture and learning. Yet a certain degree of fusion went on, especially between Dublin and the Irish of Leinster. After the battle of Brunanburg the Danes, being completely driven from power in England, began to attempt a complete conquest of Ireland. Dublin was now the centre of a Scandinavian kingdom which included the Isle of Man, portion of the Scottish coast, the Hebrides, Orkney, and Shetland.

Irish Schism England's Opportunity

But Irish resistance developed strongly from two centres. Malachy the Great, King of Meath and High King of Ireland, defeated the Danes of Dublin and rescued a host of enslaved Irish; ten years earlier, the King of Thomond, that is north-west Munster, had destroyed an army of the Danes of Limerick and captured their town. Brian, the hero of this victory, shortly after became King of Thomond and, soon growing supreme in Munster, challenged Malachy's power. At the close of the century the two combined to defeat the Danes of Dublin, allied with the Leinstermen; but in 1002 Brian forced Malachy to submit, was proclaimed High King, and for twelve years exercised real sovereignty over Ireland. In 1014 Danish forces with Irish allies made a last great effort at conquest; they were defeated at Clontarf, but after a desperate battle, in which Brian, his son, and his grandson were slain.

Brian had destroyed the traditional sovereignty of the Hy Neill; he was regarded as a usurper, and the power created by him did not last. For 150 years the sovereignty was disputed, till in 1166 Rory O'Connor, King of Connaught, was proclaimed High King without opposition. He used his power to banish Dermot MacMurrough, King of Leinster, who sought aid from Henry II. This great ruler had from the first thought of conquering Ireland, and had obtained a Bull from the Pope justifying him. He now authorised any of his subjects to assist MacMurrough.

Richard, Earl of Clare, known as Strongbow, promised help. The first expedition was only some 200 men, but their armament and skill made them the equivalent of European troops of to-day among native tribes in Africa; they captured the Danish town of Wexford,

and, joining an Irish force under Dermot MacMurrough, restored the king to his former position. In 1169 a large force under Strongbow himself landed near Waterford and carried the place by assault, and in the captured Danish city Strongbow was solemnly married to Aoife, or Eva, daughter of MacMurrough, with whose hand he received promise of succession to the kingdom of Leinster.

Strongbow's Conquest of the Island

The combined Norman and Irish forces then marched north to Dublin. A great Irish host was mustered under Rory O'Connor to resist them, but failed; Dublin fell into their hands. Shortly after MacMurrough died, and Strongbow, in breach of all Irish custom, became King of Leinster.

Henry now asserted his overlordship, and having received complete submission from Strongbow, came to Waterford with a great fleet, moved gradually to Dublin, and established himself there for the winter. He returned to England in the spring, leaving his barons to carry on the work of conquest, which they did by a widespread process of building castles at strategic points—a proceeding new to the Irish. In 1175 was signed the Treaty of Windsor, by which Rory O'Connor recognized Henry as overlord, and was in return recognized as High King. But Leinster, together with Dublin, Wexford, and Waterford, were specially excluded from his jurisdiction and placed directly under the English Crown.

Initial Mistakes of English Policy

Essentially, however, the conquest remained ineffectual because the conquerors refused to admit the conquered to rights of citizenship, and sought to destroy the laws under which the Irish lived without affording them the protection of their own. They persistently regarded the Irish as "natives," people of an inferior stock, not fitted for equality. Yet at the same time they intermarried, and by a continuous process Irish blood, Irish speech, and Irish customs spread themselves among the invaders and their descendants. This fusion, which had been encouraged in England, was resisted by all the power of the State. Edicts were passed to prohibit the use of Irish speech, Irish costume, Irish courts of law in the English settled territories; they were unavailing, but they kept wounds open. Briefly, it was the policy of England to claim all native Irishmen as subjects, yet to regard them all as enemies.

In the opening of the fourteenth century Edward Bruce, invited by the Irish princes, came to Ireland with an army of Scottish Gaels in 1315 and was accepted as King; his campaign was



THREE FISHERS OF ARAN COME BACK FROM THE WEST

Herring and mackerel landed off the west coast of Ireland, though the fishing industry has not been as sedulously cultivated as the reserves of the Atlantic would have seemed to warrant. In the Aran Islands the inhabitants were handicapped by a dearth of suitable boats, having to rely on carricks and small open boats, so that the scope of the available fishing grounds was limited by the size of the craft and the state of the weather. The Congested Districts Board, however, found their appointment to the problem and established facilities for carrying

Photo, A. W. Gable

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brilliantly successful. But after three years of war, in which Ireland was devastated, Bruce was slain. He had weakened English rule, but had not liberated Ireland. From this period onward Ireland passed more and more into the control of certain great earls, descended from the conquerors, yet become Irish rather than English.

The De Burgos, who before Bruce's coming were paramount, shook off English allegiance completely, and as MacWilliam Burkes ruled most of Connaught. Power, however, passed to the Earls of Desmond and Kildare, both descended from Maurice FitzGerald, one of the original band of invaders. The Geraldines of Desmond ruled Munster; the Geraldines of Kildare, with their seat at Maynooth, a few hours ride from Dublin, had less independence but more influence over the government. Between these two potentates lay the Earls of Ormonde, whose seat was at Kilkenny.

New Troubles Brought by the Reformation

By the end of the fifteenth century the Desmonds had become almost independent, while the Earls of Kildare were continuously the king's representatives and held great authority, reinforced by alliances with the leading Irish princes. The Pale, as that part of Ireland governed directly from Dublin was termed, had shrunk greatly.

With the growth of an absolute monarchy, which relied on ministers, not on vassals, the position of these Irish earls grew precarious. Three successive Kildares as deputies openly disregarded the laws which enjoined separation between the races. Finally, in 1534, the Earl of Kildare was impeached and brought to London to answer certain accusations; he left his son, a young man known as Silken Thomas, in his place; on rumour of Kildare's execution Silken Thomas went into revolt, and the rebellion was ended with his execution and that of all accessible males of the line. Yet after this Henry VIII.'s Lord Deputy, St. Leger, succeeded in bringing it to pass that all the Irish princes agreed to admit Henry's sovereignty, surrender their lordships, and accept titles at his hand. Nearly all attended a Parliament held in Dublin in 1541.

The conquest of Ireland may be said to have been completed at this point, after 370 years, most of the Gaelic rulers being left in occupation of their territories. There were still great difficulties, for under English law succession to title was by lineal descent; under Irish, the clan chose its ruler from among the adult men of a family group. The transition might have been effected, and was effected in Thomond, but a new dividing issue came

with the Reformation, which in England had sprung from a popular movement; in Ireland it was simply known as an order from the English Court. The counter-reformation, headed by the Jesuits, took strong hold and was inevitably allied with a crusade against English rule. Henceforward, Continental Catholic powers sought to strike at England in Ireland, and the Irish became doubly detested as the allies of Spain.

Conquest by Plantation and Starvation

Yet it was under the Catholic Queen Mary that England made a beginning in Ireland of the policy of plantation—that is, of driving out the Irish and replacing them by English—which was pursued with increasing savagery for more than a hundred years. All natives were expelled from Leix and Offaly, the region afterwards known as King's County and Queen's County; the process of extermination lasted through Elizabeth's reign. After the rebellion of the Earl of Desmond, virtually all Waterford, Cork, and Kerry were declared forfeit and distributed to English settlers, who undertook to plant the land with Englishmen.

Yet this Munster plantation was shortly after blotted out in the great war in which Hugh O'Neill, Earl of Tyrone, and Hugh O'Donnell, chief of Tyrconnell, overran all Ireland outside the walled towns. A considerable force of Spaniards landing at Kinsale to reinforce them in 1601 brought English rule into great danger; but the English won the battle of Kinsale. After prolonged resistance Hugh O'Neill surrendered before he knew of Elizabeth's death. Thus under Elizabeth the conquest of Ireland was made absolute. The main instrument of victory was famine produced by the destruction of all crops.

Persecution under Cromwell

James I. found Ireland prostrate, and a policy of conciliation was at first pursued. O'Donnell's brother was created Earl of Tyrconnell; O'Neill retained his earldom of Tyrone. But the greed for confiscations had been kindled, and accusations were brought against the two earls; fearing arrest, they fled, and the whole of their territory was declared forfeit. Then began the plantation of Ulster, carried out chiefly by Scots. Only the mountains and bogs were left to the natives.

When civil strife broke out in England, Ulster rose in 1641; there was a general expulsion of the planters. It is estimated that some ten thousand Protestants were killed. The authorities in command in Dublin used fearful reprisals, as also did the Scots in eastern Ulster. In the twelve years' war that followed the most distinguished figure was Owen Roe O'Neill



SIX OF IRELAND'S YOUNGER GENERATION OBEYING THE COMMAND TO LOOK PLEASANT

It must be rare to meet anyone such a glum as this. The shy little maid on the left, with her white shawl and bare feet, has announced the coming of a "covert" week; her neighbor, whose hair o'-bunnet was evidently made for wider brows, means trouble; the next two are in a state of hardly-suppressed mirth, while the last two radiate homeliness and happiness.

Photo. J. W. Ladd

of the Tyrone house, who had already gained fame as a soldier in Flanders. But his genius failed to keep united the discordant elements.

Gaels and Anglo-Irish Catholics were both represented in the Catholic Confederation, whose assembly sat at Kilkenny. All parties in the Confederation represented themselves as acting for King Charles. When the Commonwealth was victorious Cromwell came to Ireland. Owen Roe was dead of illness, and the brutal measures which Cromwell adopted did not prevent the prolongation of resistance for two years more. At last the struggle ended, and the Commonwealth decreed that all Catholic Irish should be driven into the barren province of Connaught. The transference of an entire population proved impossible, but all Catholic property was confiscated.

While resettlement was still in progress the Restoration came, but except for a few individual landlords no Catholics were restored to their lands; the English Parliament confirmed Cromwell's policy in broad outline. Under Charles II. the Catholic religion, which had been completely persecuted by Cromwell, enjoyed a degree of toleration. James II., a Catholic, proceeded to reverse the policy of penalising his own religion, and sent Tyrconnell, a Catholic viceroy, to bring Ireland generally into Catholic hands. When the Revolution came, Catholic Ireland sided with James, but in the north the Ulster Protestants held Derry and Enniskillen.

Tyranny of the Penal Laws

A Parliament held in Dublin proceeded to reverse the confiscations of Cromwell's time and restore lands to their previous owners. Its laws decreed toleration for all creeds and allocation of tithes to the church of those who paid them. But none of this legislation took effect. William landed in Ulster and routed the inferior army of James on the Boyne. James fled, but the struggle was prolonged for two years, Louis XIV. reinforcing the Irish with troops and munitions. The battle of Aughrim was decisive, but Sarsfield, the ablest Irish leader, fell back on Limerick with a strong force, and further help from France was expected. A treaty was signed guaranteeing to Catholics who surrendered that they should not be disturbed in possession of their lands, and that all Catholics should enjoy such freedom as in the reign of Charles II. Soldiers were allowed if they chose to take service in France; and Sarsfield, with 11,000 men, left the country. The treaty was at once broken.

Catholics, who included practically all the old inhabitants of the island and a majority of the Anglo-Irish settled before

the time of the Stuarts, were now, save for a few hundred persons, landless men and disarmed. The population had been reduced till it was little more than a million: a great immigration of Scots into Ulster increased the number of Protestants, so that the Catholics ceased entirely to be formidable. A system of penal laws was constructed by degrees, designed to make them poor and keep them poor, to prevent their acquiring land, to deny them education unless they abandoned their religion. Generally they were reduced to the condition of helots.

Fight for Freedom of Irish Trade

Most of the penal laws were passed by the Irish Parliament, which had existed since the beginning of the fourteenth century, but which had always represented only the settlers, and now represented only the Episcopalian Protestants. It was by origin co-ordinate with that of England; but by laws passed, repealed, and passed again, under pressure from the English Government, it had conceded to the English Privy Council the right to veto or alter any law proposed in Ireland; also, the English Parliament claimed the right to bind Ireland by its own legislation.

Through these powers the English Government, from the reign of William III. onwards, passed a system of legislation, which debarred Irish manufacturers from competing in any respect with those of Great Britain. From the reign of George III. onwards the Irish Parliament showed increasing resentment of this interference. When America rebelled, Protestant Ireland showed much sympathy for it; finally, in 1779, the coasts being threatened by French privateers and no force being available to defend them, volunteers were raised; the force became very powerful, and, moved by the example of America, demanded freedom for Irish trade. It was conceded in 1779.

Union and Catholic Emancipation

The demand was pushed farther and, in 1782, under threat of rebellion, Ireland received for its Parliament complete freedom from control. This was still, however, a Parliament solely for one-tenth of the population; attempts supported by Grattan to give equal freedom to Catholics and Dissenters failed; the French Revolution affected all minds, and in 1798 a rising organized by Wolfe Tone broke out. Help from France came late, but there was much bloodshed; the Protestant Parliament, fearing for its ascendancy and for the title of Protestants to confiscated lands, agreed, after much bribery, to pass an Act of Union in 1800.

Since then the ascendancy has been gradually destroyed, but by demoralising methods. Daniel O'Connell first succeeded

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in uniting the Catholic population as a political force, and in 1829 Catholic emancipation, which had been persistently refused to argument, was conceded to avoid civil war. But in 1843, when O'Connell tried to carry Repeal of the Union by the same threat, force was opposed to him and he yielded. A section of his following considered that he should have risked rebellion, and thenceforward there were two sections of Nationalist Ireland, one advocating, one rejecting, the use of physical force.



NOT SO OLD AS HER CLOAK

Blue cloaks serve for both hat and coat in West Cork, and are passed on from mother to daughter until the generations have outlasted the fabric

Photo, Rt. Hon. F. S. Wrench

The main event of Irish history in the nineteenth century was the great famine. Multitudes of Irish cottiers had no food but the potato. In 1845 the potato crop failed, and failed for four years in succession. The population fell from eight and a quarter millions in 1845 to six and a half millions in 1851. About a million had died, the rest had emigrated. From this point onward Ireland's population decreased rapidly, till by 1900 it was lower than in 1800; and in the United States an Irish population grew up, even more hostile to England than that in Ireland.

The abortive insurrection headed by Smith O'Brien in 1848 did not for long discourage rebellion, and men who had been concerned in it founded the Fenian organization in Ireland and America. Their attempt at a rising in 1867 was futile, but combined with certain acts of violence in Great Britain it drew attention to Irish affairs, and was followed by Mr. Gladstone's Act, which disestablished the Irish Church—though that institution was

guaranteed by the Act of Union. His Land Act of 1870 recognized certain limitations of the landlord's power of eviction, which had been unsparingly used.

In 1876 Charles Stuart Parnell, elected to Parliament, began a policy of obstruction which threatened to block all business until Ireland's demand for self-government was attained. He linked this policy to one of agrarian agitation in Ireland, and by the help of Michael Davitt induced the Fenians to combine with those who regarded physical force as useless. After violent disorder and coercive measures in Ireland, the Land Act of 1881 was passed which established dual ownership by decreeing that all rents should be fixed by a legal tribunal, and that no tenant should be ejected while he paid the rent so fixed. This principle was altered later, as Parnell had desired, to that of State-aided land purchase, through which the British Government undertook to buy out those who had ruled Ireland under the Union.

Gladstone's first attempt to carry Home Rule through Parliament in 1886 failed, and Parnell's career, broken by a divorce case, ended by early death. But four-fifths of the Irish representation at all elections was for Home Rule, and by an Act of 1898 all local government was conceded to elective bodies. Ireland was still governed from Westminster, but the property and the power had passed back to the descendants of the dispossessed.

The first real obstacle to carrying Home Rule was the opposition of the House of Lords. This was removed by the Parliament Act carried in 1911. In 1912 a Home Rule Bill was introduced and carried through the Commons by a large majority. Protestant Ulster, the last line of defence, now made preparations to resist by force, and was encouraged by the English Tory party. This led to a counter organization of volunteers on the Nationalist side. In 1914 the Bill had passed the Commons for its third time when the Great War broke out.

Redmond, the Irish leader, pledged Ireland's support; the Home Rule Bill was passed into an Act on condition that it should not operate till a year after the war ended, and that Ulster should not be "coerced." Many thousand Irish Nationalists fulfilled Redmond's pledge by entering the Army, but a section of the volunteers split off and, as Germany's success increased, grew more menacing. A rising was planned for Easter, 1916; the German ship bringing arms was captured and attempts were made to stop the rising; but a body in Dublin, headed by Patrick Pearse, seized the Post Office and other points, and proclaimed the Irish Republic; after several days' fighting the rebellion was crushed. It was generally unpopular; but the execution of fifteen

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prisoners turned feeling the other way. Men in the Government of that day were known to have been deeply concerned in Ulster's preparations and even acts of rebellion.

The feeling gradually spread, and finally, when an attempt was made to apply conscription to Ireland, the whole country outside of Protestant Ulster became anti-British. At the general election after the Armistice in 1918, 73 members out of 103 were returned under pledge to go no more to Westminster and to support an Irish Republic. This body assembled in Dublin and, holding its proceedings in Irish, declared itself to be Dáil Éireann, the Parliament of Ireland, and elected a ministry with Mr. de Valera as President.

The British Government did not at first interfere. But Dáil Éireann issued orders and enforced them; policemen who interfered with this process were shot, and so conflict began which developed into a sort of guerrilla war of which there had been many previous examples in Irish history under the Union. In 1920 the Government attempted to quell it by enlisting a special police force from ex-soldiers, and employing them to dragoon neighbourhoods where violence was committed and conviction could not be obtained. But English public opinion turned against this, and as an alternative to complete concession or to a campaign of reconquest, Mr. Lloyd George, in July, 1921, offered terms of self-government similar to those enjoyed by the Dominions.

Abolition of the Union

After long parleying, a treaty was signed by representatives of the British Cabinet and representatives of Dáil Éireann, which abolished the Act of Union completely and gave Ireland complete legislative and fiscal freedom, with power to raise and

control her own military forces, but insisted that Ireland should remain within the British Empire as the Irish Free State; and that the six counties of Northern Ireland should have power by vote of their local Parliament, established in 1920, to remain separate.

The treaty was generally accepted in Ireland, but Mr. de Valera repudiated it, and it was only carried in the Dáil by seven votes. De Valera resigned, Arthur Griffith replaced him as President, and a Provisional Government was formed with Michael Collins at its head. The British forces began their evacuation of the country, the old police force was disbanded, and the transfer of authority proceeded. But mutiny broke out in the ranks of the Irish Republican forces, and civil war followed.

The Free State and Ulster

Before order was fully restored in Dublin, Griffith died; and a few days later Collins was killed in a skirmish in county Cork. But the open resistance to the National troops was steadily got under, and Dáil Éireann met to appoint ministries and frame a constitution. Mr. William Cosgrave was chosen President. By Dec. 6, 1922, the Constitution adopted by the Dáil had been adopted also by the British Parliament. An Upper Chamber, the Senate of sixty members, was chosen; and for the first Governor-General, Mr. T. M. Healy, a prominent figure in the Land League of Parnell's day, was appointed.

The parliament of Northern Ireland, immediately after the passing of the Constitution, used the power given under the treaty to vote itself a separate State, having a distinct status, governed partly from Westminster and partly through its own parliament.

IRELAND: FACTS AND FIGURES

The Country

Second largest island of the British archipelago. Area, 32,586 square miles; greatest length, 302 miles; average breadth, 110 miles. Divided since April 1, 1922, into the Irish Free State and North Ireland (or Ulster). Geographical divisions: Four provinces of Ulster, Leinster, Munster, and Connaught, subdivided into thirty-two counties, twenty-six in the South, and six in the North. Estimated total population, 4,390,200 (South, 3,139,690; North, 1,250,500).

Government and Constitution

By the Government of Ireland Act of 1920, Parliaments were established for North and South. Under the Irish Free State Agreement Act of 1922 the Government of the Irish Free State has all the powers of the Dominion of Canada in relation to the Empire. Powers of Parliament and Government of Northern Ireland (parliamentary counties of Antrim, Down, Armagh, Fermanagh, Londonderry, and Tyrone, and parliamentary boroughs of Belfast and Londonderry) wholly domestic.

Commerce and Industries

In the South occupations are largely agricultural, oats, flax, potatoes, hay, butter-making, pig-breeding, horse-breeding being carried on. Cottage spinning encouraged. Brewing important in Dublin, Cork, Dundalk; distilling in Dublin, Belfast, and Cork. Great linen and shipbuilding industries centred in Belfast. Sea fisheries (mackerel and herring chiefly) fluctuate. Coal is worked in Kilkenny and Tyrone.

Communications

Chief railways: Great Southern and Western, 1,130 miles; Great Northern, 561 miles; Midland Great Western, 516 miles. Several smaller lines and light railways; also 848 miles of canals and canalised waterways. River Shannon navigable for over 140 miles.

Chief Towns

Belfast (population 393,000), Cork (76,673), Dublin (399,000), Galway (13,250), Kilkenny (10,500), Limerick (47,000), Londonderry (41,000), Tralee (10,300), Waterford (28,900).



WHERE VENICE, THE QUEEN OF THE ADRIATIC, RISES IN STATE, THRONED ON HER HUNDRED ISLES

Venice, the abstruse Republic which in part continues engaged in incessant conflict with her rival, Genoa, for the supremacy of the Mediterranean, is situated at the head of the Adriatic. Built mainly on piles in the Venetian Lagoon, the city differs from all other European cities in that—instead of streets—it has canals and water-passages, on which graceful gondolas glide and in which are reared magnificent creations of architecture that are so many poems in stone.

Photo, Dussak, Montreal

Italy

I. Italian Life in Town & Country

By Hamilton Fyfe

Special Correspondent in Italy of "The Daily Mail"

STRANGE are the trifling accidents which shape our opinions about our fellow-men. Because a certain number of Italians came to England as organ-grinders and ice-cream men, the whole of their fellow-countrymen were regarded by many English people with good-humoured tolerance. They were thought of as children. There was perhaps some excuse for this in the childlike demeanour of the Italian abroad. At home a shrewd and calculating and rather sceptical character, he was apt to be bewildered amid foreign surroundings. He did not learn English easily; he seldom spoke it well when he had learned it.

At the same time the British drama and novel circulated among a different class the impression that Italians, especially titled Italians, were as a rule spies, like the Countess Zicka in "Diplomacy," or ruffians like Macari in "Called Back," adventuresses, blackmailers, thieves.

All this was the more surprising for the reason that ever since the sixteenth century Italy has been the land in which Englishmen have most travelled; the land, too, which has awakened more

sympathy, more passionate devotion, than any other among men and women of British blood. At all times there have been a few English admirers of Italy who have known her and her people intimately. English colonies in Rome and Florence have existed for generations. The Italian manner of life has fascinated Englishmen from the days of Elizabeth, when the proverb said that "Inglese Italianato e diavolo incarnato" (an Italianised Englishman is the very devil). The best books on the country in our own time have been written by those who, like Mr. Richard Bagot, Miss Helen Zimmern, Mr. Edward Hutton, have made their homes there. They and

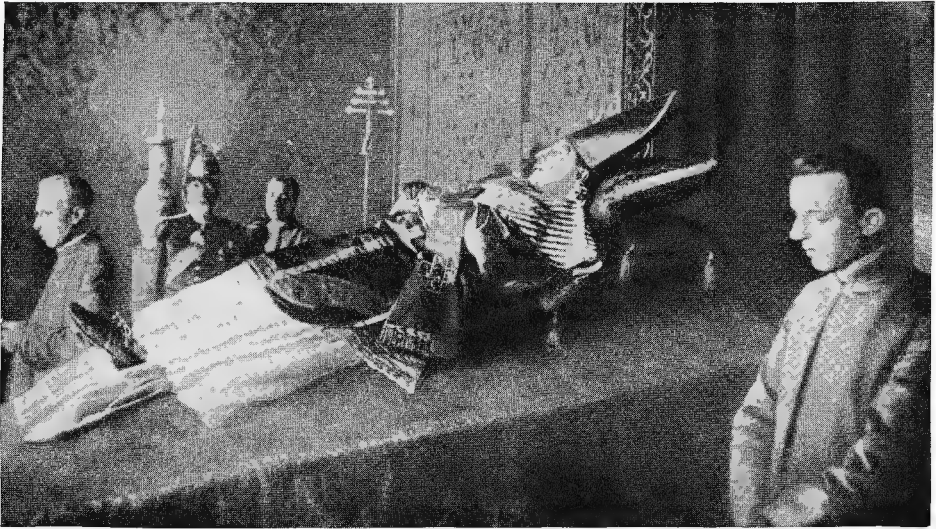
others who have borne true witness have striven of late to give their countrymen a juster view of the Italian people, but much yet remains to be done before the old misconceptions can be wiped out.

There is this added difficulty facing them, that the Italian people appear to be changing more rapidly than any other, and that what might have been quite true even so lately as twenty years ago would be misleading, and colour the picture wrongly to-day. This change



DÉBUTANTE FROM CALABRIA

Her garments bright as her own eyes, and her fingers busy with her knitting, this demure maiden comes from the most southerly part of Italy



THE PASSING OF A PONTIFF OF ROME

Robed in full pontificals—the stole, the dalmatic, the gloves, the pallium, the ring, the chasuble, and the gold mitre—the body of Pope Benedict XV., the occupant of the Chair of S. Peter: during the Great War, is here seen lying in the Throne Room of the Vatican preparatory to being borne to S. Peter's for the lying-in-state in the Chapel of the Blessed Sacrament

is not so wonderful if we recollect that it was only in 1870 that the Italians became one people. Up to the struggle for unity, which began to attract the world's attention in 1848, there had been many separate and distinct populations in Italy, so distinct that they spoke different languages, dialects so varied that a Roman could not understand the Venetian patois, nor a Sicilian find any medium of conversation with a Milanese.

When the union of the whole peninsula was completed, a famous Italian remarked with truth as well as humour, "Now that we have made Italy, we must set to work and make an Italian People." This the rulers of Italy, with the aid of the people, have done, and the achievement may be set off fairly against many things which, for the people's welfare, they had better not have done. Whether the individual is any better off for the unification is a question that has been exhaustively discussed. The discussion has not led to any agreement. There was a great deal of corruption and misgovernment in the states which were ruled by the Pope, the King of Naples, the Grand Duke of Tuscany, the Emperor of Austria. Yet

it may be that the peasant felt the burden of his obligations less than he does to-day.

Some observers, among them those famous French writers the brothers De Goncourt, have even pitied the people for the loss of their old governments!

If, however, we would judge for ourselves we must look at the facts as they present themselves to the average observer. In every town and village in Italy one sees shops labelled "Tobacco, Salt, and Stamps." Why should salt be bought at a tobacco shop instead of at the grocer's? The reason is that salt has to pay a heavy tax, and is also a Government monopoly, like tobacco. Both human beings and animals suffer from the high price of salt. Sugar is taxed heavily as well, which prevents Italian fruit from being made into jam and Italian oranges into marmalade in Italy. Large quantities of fruit are sent into Switzerland and turned into preserve there.

Then, besides the duties which are exacted at the frontier on all articles coming into the country from abroad, there is a tax on articles of food for household usage taken into any town. One consequence of this burdensome

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taxation is a great deal of fraud. There is a proverb which says in effect that "as soon as a law is passed, it is time to think how it can be evaded." For example, when the octroi officials come into a tram passing through a town gate all the passengers are ready to help those who have something to hide. A countrywoman will put her basket of eggs under the skirts of her well-dressed neighbour. A professor will conceal with his voluminous cloak a bottle of some local liqueur that a farmer is taking in as a present to his married daughter. The tax on wine shops is

evaded by setting outside the house where wine is sold a board with white and black balls painted on it, indicating to those who understand "White and red wine sold here." (Red wine is called black in Italy—*vino nero*.)

In some parts the taxes on land are evaded by an ingenious but simple device. The cultivator finds that, hard as he may work, the land will not yield enough to satisfy both the needs of his family and the demands of the tax-collector. As for improving the land, that is altogether beyond him. So his little property is seized and put up to



HIS HOLINESS POPE PIUS XI. ON HIS WAY TO CHURCH

This unusual photograph was taken of Pius XI, when on his way to attend service at the Cathedral Church of St. Peter in Rome. On his election, and again after his coronation, he created a precedent by appearing on the balcony of St. Peter's, whence he blessed the crowd in the square below. He was the first Pope to be seen in public since the abolition of the temporal power in 1870.



WOMEN FASCISTI ON PARADE WEARING THE FAMOUS BLACK SHIRTS

Mussolini, one of the most remarkable products of the Great War, had for his chief aim the securing for Italy of "the full moral and material fruits of victory." The movement, primarily a patriotic reaction of the youth of Italy against the menace of Bolshevism, was begun in Milan in 1919, and quickly spread through the peninsula; a striking feature being the enrollment of women for the cause.

Photo, Fischer, Rome



AT AN INSPECTION OF THE PATRIOTIC REVOLUTIONARIES OF ITALY

Many able, patriotic men belong to the Fascist movement, which brought the most rigid discipline into the national life of Italy. Benito Mussolini, its founder, the son of a blacksmith of the Romagna, has been termed the "strongman of Italy," and this mobile leader of a powerful organization became, as Prince Malatesta, lately an purging Italian politics and restoring the prestige of Government

Photo, Fischer, Rome



STALWARTS OF ITALY'S HIGHLY EFFICIENT POLICE FORCE

The Carabinieri police are easily recognized by their gorgeous uniform of black, red, and gold, and their three-cornered plumed hats. A military force, recruited by selection from the army, they are fine and efficient men, who patrol the country day and night, some mounted, some on foot, and by their indomitable courage and thorough reliability have done much to make traveling safe in Italy.

Photo, Donald McLean

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auction. There are no bids. The neighbours are afraid to buy. They know that a vendetta would follow. So the land becomes the property of the State, and then the original owner goes back to it and makes a better living than before, because now he is not asked for any taxes. He is a squatter, paying neither rent nor dues.

This general approval of fraud makes the people dishonest towards their neighbours as well as towards the Government. At the railway stations it used to be a regular practice for the

ticket-clerk to give wrong change. I hit upon a method of meeting this. Instead of trying quickly to count over the change I received, I would stand at the booking-office window and continue to hold out my hand. I almost always got some more change. Sometimes, if I thought the ticket-clerk looked more villainous than most, I would wait for a third instalment, and even get that.

There is a good deal of fraud in the dealings with landlords by peasants who farm land on the sharing system.



PRIVATES OF THE BERSAGLIERI, A CRACK LIGHT INFANTRY REGIMENT

Besides the ordinary regiments of the Italian army there are several bodies of troops recruited for special purposes. Chief among these are the Bersaglieri, or skirmishers, extremely mobile soldiers, with small, agile frames admirably adapted for skirmishing and scouting. A regiment of Bersaglieri, consisting of three battalions of infantry and one of cyclists, is usually attached to each army corps.

Photo, Donald McLeod



ITALIAN DRAGOONS: THE PRIDE OF THE PEOPLE

In Italy, where conscription is in force, all who have reached the age of twenty are obliged to join either the army or the navy. Stalwart specimens of humanity, chiefly recruited from the peasantry, are to be found in the cavalry regiments, where smartness and a fine physique stamp each individual trooper, and the splendid horsemanship of the Italian cavalry is famous throughout Europe.

Photo. Donald McLeish

Owner and cultivator are supposed to share the produce. But the owner has no means of knowing what the produce amounts to unless he is on the spot, or unless he employs an agent to look after his properties. What he often does in order to secure himself against robbery is to accept a certain yearly rent from a middle-man, who makes what he can over and above this rent out of the tenant. Thus the tenant is apt to be harshly treated, and the land suffers also from having more taken out of it than it can fairly yield. Sometimes both the tenant and the landlord are cheated by a greedy or underpaid

agent. But, on the whole, this system gives good results. It leads to a valuable kind of mixed cropping. The tenant, having to supply his family's daily needs as well as to cultivate grapes and olives for the market—either selling them as they are or turning them into wine and oil—plants grain and vegetables in the vineyard and among the olive trees. As one travels through Tuscany one sees a great deal of this kind of cultivation, and notices that the people on the land are a contented-looking folk, with pleasant manners and comfortable houses and good clothes. Some of these "metayer" arrangements

have been in force between the same landlords and the same families of peasants for centuries. The owner provides not only the land, but everything necessary for the working of it—farm buildings, farmhouse, cattle, seed, manure. He pays the taxes, too. The produce is divided equally, or is supposed to be. To ensure a just division the grain is threshed all at once and the sacks are separated on the spot.

The size of these small holdings is from fifteen to twenty-five acres. Certainly the people who live on them are far better off than the agricultural labourers who work for big farmers.

Life on the Poverty Line

For two or three shillings a day, sometimes less than two, they are in the fields for very many hours. Often they have to live a long way off and to walk a long distance in the early morning and at night. Their work is seldom continuous. Their food is scanty and poor in quality. It is they who were the chief sufferers from pellagra, the wasting disease which used to be terribly common in Italy, but of which the ravages have been happily reduced by preventive measures. It is caused by lack of salt and by eating maize which is musty or damp, either from not having ripened properly before it is cut, or from being kept in a defective store.

On the whole, the Italian peasant is not so badly off as impassioned reformers are inclined to represent him. The condition of the day labourer is bad, but sometimes even he has alleviations of his hard lot when he works for a humane employer. He makes the most of small enjoyments, and as he is probably unable to read more than a very little, if at all, he is not tantalised by the thought of others who live in comfort and can work or not as they please.

One small enjoyment by which the labourer sets great store is his food. It is scanty enough, and would be found painfully monotonous by those who are accustomed to a pleasantly varied diet.

But over his breakfast of bread with a slice of rough cheese or a slice of sausage, over his dinner of beans with plenty of oil, and over the pasta (or macaroni) which he eats in the evening, with perhaps chestnuts cooked in some way to follow, he lingers with satisfaction, and eagerly gulps down his few mouthfuls of wine, and smokes his rank cigarette afterwards with the appreciation of a connoisseur.

Fatalists who Live for the Day

Italians certainly know how to live for the moment and to squeeze the best out of the everyday routine of life. This is what makes them so cheerful and even so gay. They are not introspective. They are simple-minded, though perhaps not altogether simple-hearted. Every time I see the little farms and cottages on the slopes of Vesuvius I am astonished by the refusal of the folks who live in them to be kept away by the eruptions which happen from time to time, throwing out streams of molten lava to rush down the mountain-side and consume all that stands in their path. When this disaster occurs the people flee and their dwellings are destroyed. But as soon as the lava has cooled and the volcano has settled down to another period of quiet, back they go, rebuild, and settle in the jaws of death again.

Organized Attempts at Betterment

Yet the Italian peasant, though he may not do much thinking, and though he is not imaginative, is not by any means a fool. "The man with the brains and the big boots" he has been called. Brains he has certainly, and since the Government decided that efforts must be made for the improvement of the soil and in the methods of tilling it, and the provincial authorities have tried to help cultivators, some betterment is to be marked. The landlords' agents are now often men who have studied agriculture. The small farmers of a district club together and buy agricultural machinery; or

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gunpowder for the dispersal of the hail-clouds, which, if they discharge their ammunition upon the vineyards or the standing crops, ruin utterly the year's labour; or insect-killer to save the fruit trees from devastation. Land banks and rural credit institutes are also proving of value.

The owners of large estates have here and there done a good deal themselves to improve the raising of crops, the breeding of beasts, the making of wine. This is a healthy change. It used to be considered beneath the dignity of an old family that its members should do any work. The combined pressure of poverty and common sense has altered the

ideas of the Italian aristocracy. It is far more rare than it was thirty years ago to find an old family living in the corners of a huge palace, eking out a tiny income, supporting its dignity at the expense of its back and belly by half starving itself and wearing the oldest clothes. Many landowners farm part of their fields themselves. Many sons of the noblest families become lawyers or doctors, or go into business.

There is still, however, a "high society" more exclusive, less mixed with the newly-rich, than any that can be found in London or Paris. If you want to make acquaintance with this, you must provide yourself with



PROFESSIONAL LETTER-WRITERS OF THE ITALIAN CAPITAL

In countries where the percentage of illiteracy is high, as in a few provinces of Italy, the professional writer of letters plays an important part in local life. Here a woman is seen seated at a stall in the Campo di Fiori, Rome, where a rag bag is held, anxiously watching her agent at work, while in the nearer booth the two proprietors wait for custom.

Photo, C. Chichester



ON ONE OF THE NUMBERLESS ROADS LEADING TO ROME

A solemn majesty broods over the Roman Campagna, where on the green of the plain are scattered the magnificent arches of the Claudian Aqueduct and picturesque fragments of ruined villas and temples. And silence reigns supreme in this incalculable space, broken only by the faint murmur of vehicles along its winding roads, or the far-away voices of shepherds guiding their sheep to some fresh pasturage.



ROMAN IMPERIAL TRIUMPH IMMORTALISED IN STONE

Erected in A.D. 312 to commemorate the victory of Constantine the Great over Maxentius, this arch is one of the most imposing monuments of Rome. Under its trio of archways, with four fluted Corinthian columns on either front, passes many a Roman citizen with mind too engrossed with modern affairs to pay attention to the inscription and sculpture on this remnant of the ancient empire.

Photo, Underwood Press Service

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irreproachable introductions, and then, if you make yourself agreeable, you will find it kindly and simply hospitable. You will be invited to five o'clock teas, to small evening receptions, perhaps to one of the infrequent entertainments on a large scale in one of the vast and magnificent palaces of Rome, Florence, Naples, or Genoa. In the long, lofty rooms, hung with tapestries or with

of the Third. It has struck out a line for itself. Modern Italy has tried to follow neither the skill in the art of government by the heavy-handed methods which the ancient Romans displayed, nor the pursuit of beauty which marked the Italy of Bellini and Titian, of Michelangelo and Della Robbia, of Cæsar Borgia, and of the bishop who ordered a tomb of jasper for



OIL AND WINE SHOP IN THE WRECKAGE OF ANCIENT POMPEII

Owing to the new methods of excavation employed in recent years many of Pompeii's hidden treasures have been brought to light in marvellous condition. Two-storied houses, complete with balconies and windows, streets still bearing the ashes of the last sacrifice, and various shops and public offices stand almost as they stood sixteen centuries ago before the city was overwhelmed

paintings by old masters, executed possibly to the order of the first owner, you understand why there is talk of "The Third Italy."

We all associate Rome with the Romans. That was the First Italy. But what Italy means to most of us derives rather from the art of the Quattrocento (the fourteenth century) and of the Renaissance than from the glories of Roman times. That was the Second Italy. Now we are watching the development

his own remains. Its triumphs are in the mechanical direction, electricity, wireless telegraphy, motors; in medical science and in surgery; in the measuring of the skies. It has thrown its energy also into industrial expansion. The north has become a region of factories turning out silk and cotton fabrics in enormous quantities, and other manufactures in smaller bulk.

This enterprise and material prosperity have brought into prominence numbers



WORKGIRLS OF NAPLES AT THEIR MIDDAY MEAL

These gaily-dressed Neapolitans are taking advantage of the weather to eat their lunch in the open. Their black hair gleams in the sunlight as they consume their plates of raviuoli, a food made from a wheaten paste similar to that used for macaroni. The children crowd round in the hope of a spare morsel, and one worker has brought her baby and another her dog



POPULAR OPEN-AIR RESTAURANT ON THE QUAY OF NAPLES

The Neapolitan is primarily a democrat. With light-hearted irresponsibility he takes a share in the commercial activity of his sea-washed native town, then, hands in pockets, saunters along the quay and passes a few leisure moments at the alfresco restaurant presided over by a weather-beaten old sailor, whose voluble loquacity is sometimes even more attractive than his fare

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of "new men." But there has not yet been so complete an obliteration of the old lines of social demarcation as took place in England during the later years of the nineteenth century. Those who have inherited their money, along with some name and title made familiar by the prowess or the crimes of a long line of ancestors, still, upon occasion, show that they feel themselves to be of finer clay than those whose fortunes are of recent growth. Italian society is a pleasant society, graciously welcoming strangers who can produce their cards of entry properly signed, more intelligent than what is still called Society in London. In many ways it is imitative of the English—the women by their

which is practised on the Roman Campagna.

No better opportunity for seeing society in its English mood than a meet of the "Roman Society for the Hunting of the Fox." We have an invitation. Let us go. It is cold when the motor comes round after breakfast. A nip of frost in the air, welcome because invigorating. Just the ideal winter morning—ground white, sky blue, sunshine steady. We leave the city by the Gate of San Giovanni and speed along the new Appian Way.

At all hours, at all seasons of the year, the Campagna is serenely beautiful. In the charm which is nature's gift and in the warmth of human interest that history radiates, I know of no spot richer than this rolling plain of Rome, with the faintly pencilled Alban Hills against the skyline and the broken arches of the aqueduct across it; with its sheep-folds and pink-tiled farmhouses, its tombs and wayside inns, its dark, romantic groups of spreading pine. Sometimes the Campagna is a symphony stirring deep emotions; sometimes a sombre fugue, mysterious, even sinister. This morning, with every blade of grass a-glitter, it affects me like a gay ritornelle. Stop the car. Let us get out and walk, nay, run and jump fences. The air makes us feel like two-year-olds.

We have plenty of time. Here are the golf-links. We will tramp across



GRIZZLED FISHERMAN OF SALERNO

Wrinkled and weather-bitten by the salt spray of the Tyrrhenian Sea, this old fisherman of Salerno has spent a long and healthy life catching fish off the coasts of Calabria, Sicily, and Libya.

country clothes and efforts to take up open-air pastimes; the men by their clean-shaven faces, their studiously unobtrusive fashion of dress, their addiction to sports, such as fox-hunting

them—the very thing. Two Italian enthusiasts are playing an early round, more from a sense of duty, I am inclined to believe, than from any enthusiasm for the game. It is

ITALIANS OF TO-DAY

In Ancient Rome & Venice



From shallow Venetian waters rises a small wooden shrine on which devout fisherfolk lay floral offerings in honour of the Blessed Virgin

All photos, except that on page 3000, by Donald McLeish



Architecture is prodigal in the City of the Sea, and the beautiful Scuola di San Marco is but one of the many immortal "Stones of Venice"



In the labyrinth of narrow waterways only the soft splash of the oar breaks the golden noonday hush of the silent city of Venice



Even the prosaic calling of the vegetable merchant assumes an aspect of romance amid the winding waterways of the Doges' ancient city.



With costly equipment and amid a wealth of flowers a Venetian sets forth on his last voyage to the lone cemetery island outside the city



Carnations are sold for a few soldi in the streets of the Eternal City by women and girls whose faces are as lovely as their flowers



Swiss Guards, in their sixteenth-century parti-coloured uniforms, are always on duty at the entrance to the Vatican to preserve the Papal peace



*Youth and old age mingle in the monastery of Monte Oliveto Maggiore,
and the good works of the monks are known to the whole countryside*



From a niche in Aosta Cathedral a radiant Madonna looks down on a human mother who, spent with toil, pours out her heart in prayer



With heart at peace this white-robed monk views the beautiful world he has renounced for the cloistered solitudes of Certosa di Val d'Ema



In the colonnade of S. Peter's, the Mecca of half Christendom, this Roman mother loves to sit and listen to the soft prattle of her bambino



A venerable Roman in the old-time costume still to be seen among the humble inhabitants of the wide expanse of the sunburnt Campagna



Dolce far niente! In Roman sunshine a flower-girl stands, her nose-gays all but vanished, happy thoughts beguiling the hot, languid hours



Life still flows under Rimini's triumphal arch, an ancient monument full of memories, erected twenty-seven years before the birth of Christ



Cased with varied coloured marbles, the magnificent Campanile of Giotto in Florence is regarded as the finest existing work of its kind



The straw-plaiting industry is centred in the old Etruscan city of Fiesole, where lovely designs are fashioned with lightning rapidity

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"English," therefore it must be done. By the time we come on to the road again strings of led horses are passing. Motors and carriages have become numerous. It is nearing eleven, the hour of the meet.

A short run brings us to the meeting-place. The horses, still in their cloths, are standing in lines along the wooden fences or being walked briskly about. In a big tent there is drinking of coffee, munching of crisp little rolls with salami (sausage) sandwiched into them, tossing off of petits verres. Every moment more motors throb alongside, and swell the throng of women exquisitely dressed, who chatter of last night's dinners and dances, of the new play or the new novel, the latest gossip of "high society" in Rome.

Officers are conspicuous in trim uniforms. The master, Prince Gianbattista Rospigliosi, is in "pink," with several more whose coats make the picture gayer. Hat-boxes are brought out of the cars by servants for their masters, who have arrived in caps. Everyone

is chatting vigorously, laughing. It is like a scene in a play, with the most perfect back-cloth imaginable and costumes by the most expensive firms.

Exactly at the right dramatic moment here come the hounds. The huntsman trots beside them. "Coom oop, lads!" he says, or seems to say. "Coom over, then!" Did he really say that? I ask myself. I listen again. Yes, I heard

aright. The huntsman has a fine North-country accent, which is natural enough seeing that he hails from Cheshire and that his name is Jim Brown.

Ladies gather round the hounds and pet them. Jim looks on with a curious curl of the lip. "Plenty of foxes?" he repeats, in reply to a question. "No, they shoot 'em, to maak laadies' furs." No time to lose, therefore, in finding one. "Coom oop!" cries Jim again; and the hounds trot off, the riders following. Up a slope, then across the flat, over a stone wall, and away into the distance. Quickly they are lost to view.

The spectators clear off. Grooms and chauffeurs settle down to their lunch at tables spread in the sunshine. Walk a little distance, a few hundred yards, and we can see no human being save an old shepherd, picturesquely ragged, and a small boy, like a red-faced lamb himself, helping the old man to look after the flock. Peace has settled down again on the Campagna. Insects whir in the hot noon.

The smartness of that meet is typical of the change that has come over Rome in less than a generation. The Roman season has developed from a half-hearted dowdy business into a rush of costly entertainments, at which everything must be *dernier cri*. The dinner parties, and even the dances, are more often given in the big new hotels of the cosmopolitan order than at home.



ARTLESS NEAPOLITAN CHILDHOOD

Here and there in the crowded alleys of old Naples a young face of elusive beauty stands out in startling relief against the sordid surroundings

From a Kodak snapshot

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These hotels are signs of the times also. Gone is the old cheap Italy where an English family could spend a winter and spring for the double purpose of cultivating their artistic intelligence and saving money. The cost of living in the towns has increased to three times what it was.

The passing of the old custom of bargaining in shops has helped to make everything dearer. The shopkeeper used to mark his goods a hundred per cent. above what they were worth, and could be bargained down to something like a fair price. He expected this. Haggling was all in the day's work. It was no pleasure to do business with anyone who did not haggle. Such a person must be a fool. Now the goods are marked fifty per cent. above their value, and you have to pay it, for the system is "Fixed Prices." As usual, the consumer pays.

Once more let us mix with Roman society on the Pincian Hill, where all

that is fashionable may be seen driving of an afternoon. The fact, learned by rote at school, that the city is built upon seven hills, is forced upon one's notice as one walks about it. There is no more tiring place. Yet the hills have their advantages as well as their drawbacks. For example, look from the Pincio at the surrounding country. Could any view be more refreshing? Grander prospects I will show you, but none that I could be more grateful to look upon from the heart of a city, none that more persuasively whispers, "Peace, be still."

Close by, the fields are being tilled, the olive orchards tended, the sheep pastured. Hardly at all can this quiet, peaceful landscape have altered in two thousand years. It keeps Rome in touch with reality, with nature. Hard as the powers in Rome have tried in the past, and are trying still, to prevent



"SET EYES ON NAPLES AND THEN DIE CONTENT"

Naples lies along the northern shore of the superb, exquisitely azure Bay of Naples, at the foot of a range of luxuriantly wooded volcanic hills which culminate in Mount Vesuvius. Viewed, as here, from the harbour, the city is seen at its best, challenging contest to its claim to be, with the possible exception of Constantinople, the most beautifully situated city in Europe.



THE INEXHAUSTIBLE MATCH OF THE NEAPOLITAN

The Neapolitan is not a practical person, and if left to his own devices would contentedly jog along in his old happy-go-lucky way and leave all innovations alone. But modern conveniences are breaking down his conservatism, and this indisputably useful public cigar-lighter, consisting of a lengthy rope that burns very slowly, is gradually being superseded by matches.

Photo, Publishers' Photo Service

life from being natural and rational, there has always been a reminder of sanity and the true sweetness of existence in the country round about that can be seen from the Seven Hills. I think it still has an influence in saving even "society" in Rome from sinking into quite the same fever of folly and perpetual excitement which afflicts it incurably elsewhere.

However this may be, we can escape the disease by the simple expedient of quitting society and studying other classes of Italians. Let us leave the Pincio at once and go down by the Piazza di Spagna where, on the steps called after the church of the Trinita del Monti, there is a delicious winter flower market. Here the air is scented by roses, violets, stock, carnations, jonquils, mignonette. The women who

set them out vary these with daffodils and snow-white narcissi, anemones, pansies, delicate heaven-blue irises, and branches of white cherry-blossom waving over all.

Then up another hill, the Montecitorio, to make the acquaintance of some members of Parliament and to see the Parliament buildings. In the House of Deputies lawyers predominate. It is no great distinction to be a deputy. It is, rather, a nuisance. For the idea prevails among the peasant and artisan classes that members of Parliament must be willing to do their constituents any little service that may be asked of them.

Crowds of voters or voters' wives wait while the House is sitting to see their deputy and lay their wants before him. Many of them ask for small appointments in the Post Office or the Customs Department. One will complain of the



SCENE PAINTERS' ARTISTRY OUTCLASSED IN REAL NAPLES

Garish Neapolitan life as represented by imaginative writers is actually to be seen in the Santa Lucia quarter. The tall white-fronted tenement houses, a-flutter with variegated garments hanging out to dry and gay with green jalousies and balconies look down upon a brilliant-hued crowd chaffering over fruit and macaroni, olives in round baskets, and wine in demi-johns

severity of a schoolmaster towards a child. Another will plead for the release of a son sentenced to hard labour. Here is a young fellow with his mother. He cannot pass some examination for a Government post. Cannot he get the post without passing? Here is a small contractor who seeks an order for a new bridge or a piece of road-making. This man, who is defendant in a debt action, wants his deputy to influence a judge in his favour. This woman pours out a voluble petition for assistance to get her husband a pension, to which he can put forward no valid claim.

Those who are better-dressed than the majority have most probably come to ask for a decoration. Titles and ribbons are sought after in Italy almost as eagerly as in England. A politician who had been Prime Minister, and knew how useful this kind of bribery could be, declared once that Italy was governed by decorations. A King of Italy said with bitter humour: "Knighthoods and

cigars are things you can't refuse to anyone." Italians of all classes are apt to consider that they have a right to get all they can out of their country. The prevailing conception of the State is that of a pump set up for the benefit of those who can work the handle.

The consequence is that those who either cannot get near the pump, or who do not care to prey upon the Government, speak contemptuously of members of Parliament and others who are supposed to be bent solely on advancing their own interests at the cost of their fellow-countrymen. Men of letters and men of science alike despise the "trade of politics." I have heard Italian doctors, who are both highly skilled in their profession and, as a rule, men of high general intelligence, declare that all politicians are "out for what they can get." It was the general disgust with politicians and the feeling that democracy had failed to give good results that made it possible

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for the Fascist leader, Mussolini, to make himself dictator. Begun as a reaction against Bolshevik doctrine, the Fascisti movement (called after the "fasces" carried by ancient Roman dictators and signifying unity) rapidly gained control of the country by reason of the widespread dissatisfaction with those who had misgoverned so long.

So now, having visited the scene of their misgovernment, let us leave Montecitorio and wander up and down the Eternal City in the sunshine. It is no use trying to "do" Rome tourist fashion, rushing from one "sight" to another. That will only result in tired feet and jumbled recollections and disappointment. Rome is a proud mistress and must be patiently wooed.

There is not really very much to "see" in the guide-book sense. The value you get out of your wanderings will be in the suggestions that the streets and buildings, the ruins and the sites of ancient greatness, will slip into your mind.

The way to see Rome is to let it soak in gradually. Take a tridling example. You are in what has been uncovered of the Forum. Hard to take it in. Can it be here that Mark Antony spoke Caesar's funeral oration? You look round vaguely. Then your eye lights on a patch of metal clinging to a slab of grey stone. That you learn is molten money. The building in which that grey slab formed part of the pavement was burned down eighteen hundred years ago. It housed the tables of the



MOTHERS' MEETING IN THE PUBLIC THOROUGHFARE

Few cities in the world rival Naples in the animation of the streets, owing to the Neapolitans' entire indifference to publicity. It is the general custom for the women to do all their work, mending, sewing, and so forth, out of doors, and they have no objection to performing most private services for their children or making their own toilet in full public view.

Photo, Published Photo Service



FAVOURITE HAUNT OF THE POPULACE OF PALERMO

The word "maccheroni" exercises magical influence over the Sicilian no less than the Neapolitan. In this macaroni factory at Palermo a colossal quantity of flour is converted into paste which when forced through perforated presses has the appearance of string. This is cut into lengths and hung regardless of dust—over rods in the open air to dry; when stiff it is broken up, boxed, and sold

money-changers. Reconstruct the scene, the busy market-place, the alarm of fire, the rush to escape, the Roman soldiers keeping order—rather roughly—the money left behind soon melted. That is the money there.

S. Peter's, if you pay it a hurried visit, will haunt you for ever as one of the world's great disillusiones. It is frankly a hideous place inside, all gilt and gewgaws; like a railway station, with no more sense of devotion about it than the foyer of a music-hall. But think of the history which S. Peter's has seen made, think of the endless procession of the Popes; study the vast Piazza which stretches before it with its satisfying semi-circular colonnade of heavy columns; enjoy the sombre dignity of its severe rectilinear façade. Then you carry away with you

impressions which can distinguish between what is of permanent enduring value and that which bears merely the stamp of its own age.

Into which of these categories we are to place the men and women who kneel in S. Peter's, who kiss the images, who mutter as they turn with nimble fingers the beads of a rosary, I shall not offer to decide. Are the Italians who still hold to the Christian faith merely carrying out observances which they think it might be rash to neglect; rash in the event of all that the priests teach proving to be true; rash, too, because public opinion, in country districts at all events, is, on the whole, inclined to frown on "unbelievers"? Or are their souls lit up by divine radiance, the outward and visible signs being proof of an inward and spiritual

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grace? The Church has lost ground in Italy since education for the masses began the spread of modern ideas. But it would be very hard to say how much this loss amounts to.

There is, even among the intellectuals, a movement away from the materialism, the positivism, which was dominant during the nineteenth century, a movement in the direction which the mind of the novelist Butti has taken, and which was indicated by his story of a man of science forced to declare that "the narrow, dark prison provided with no way out in which science would confine us" cannot really

represent the final truth about human existence. One thing is sure. Religion would be more honoured in Italy if the priests, speaking generally, were of a higher type, more like those of France, or of Belgium even. Exception must be made in favour of the Jesuits, who are men of education and decent habits, and many of them broad-minded, with a knowledge of the world and of human nature that few men in any of the professions can equal.

It is not surprising that in general the Italian priests win little respect. Yet the Church is, by the mass of the people, both respected and regarded



WOMEN MAKERS OF ITALY'S STAPLE ARTICLE OF FOOD

Italian macaroni manufacturers are ever sure of a market for their wares; nowhere is there such a demand for this farinaceous food as in Italy, where macaroni-eating may be said to be a business of the main in the street. The paste, prepared from a mixture of hard wheat, can be made into macaroni, vermicelli, spaghetti, and into the various small fantastic shapes used in soups.



VENERABLE INMATE OF THE CERTOSA MONASTERY NEAR FLORENCE

A short distance from Florence on a hill clothed with cypresses and olive trees stands the Certosa di Val d'Elsa, an imposing old monastery founded in the fourteenth century. Very few monks saw life within its walls, but this white-haired ascetic knows no other home, and is content to spend the evening of his days in quiet seclusion, the Holy Book his never-failing companion.

Photo, Donald McLean



FRANCISCAN FRIARS DISCUSS A DIFFERENCE OF INTERPRETATION

They belong to the Order of friars founded by S. Francis of Assisi in the early part of the thirteenth century. Under various names the order spread rapidly through Europe and many eminent men were enrolled among its members. The Franciscan Friars of Italy make very effective missionaries, and numberless good works are wrought by them among the poor and distressed.

Photo, Donald McLeish



FLORENTINE BROTHER OF MERCY

One of the brethren of the Order of the Misericordia in Florence who frequently wear the screens in long black robes, the head closely covered with a cowl, their sad eyes, burning with ascetic light, the only facial feature visible

Photo, Donald McLeod

as an institution to be proud of. There is no feeling of this kind among the Socialist leaders or the more studious of the professional classes. But sometimes among the Socialist rank and file, and certainly in the middle classes, which neither practise religion with any fervour nor pretend to be influenced by it, one finds this attitude towards the Church. Italy is pleased that the Pope should be an Italian and live in Rome. It is pleased that the whole Catholic world should take its orders from Rome.

However contemptuous an Italian may be towards "miracles," or towards the doctrines of the Church, or even towards the claims of the Pope to speak with an infallible voice, he will nevertheless wish to keep up the Roman system. In this intelligent Italian men are mostly alike—the shrewd peasant, the clever doctor or lawyer, the successful manufacturer, and even those who devote themselves to applied science. They have no use for religion themselves, but they think it is a good thing for women. They cannot imagine what women would do without it. What would become of the odd ones who do not get married if there were no convents for them to enter? Therefore, Italians look upon the Church as useful and even

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necessary. This is an attitude of mind hard for the British to understand. It is not essentially Latin, as some say, for the French adopt it, and many of the Irish, too. How often have I heard farmers in Galway or Normandy joke about the priests and the ceremonies and the "miracles," and yet on a Sunday off they go to service with their women, and if they did not go they would have a vague apprehension that some ill might come of it. There are a great many Italian farmers like that.

In Rome one finds as little genuine devotion to the faith as anywhere. The outward signs of religion abound.

Troops of priests and young men preparing to be priests are seen continually in the streets. The machinery of ecclesiasticism obtrudes itself everywhere. But of any fervent faith behind the machinery there is little evidence. "In Rome," an English Roman Catholic priest complained to me once, as we walked through the Vatican galleries, "it is very difficult to be a good Roman Catholic."

The Roman temperament is not ardent. It is lymphatic. It refuses to take much interest in anything. To find anything like real devotion in Italy you must go south—to Naples, to



BEARING A DEAD BROTHER TO HIS LAST RESTING-PLACE

Nearly six hundred years ago the Order of the Misericordia was founded for the succouring of the sick, poor, and injured. The splendid mission of this charitable fraternity has never swerved from its original purpose, and to this day in Florence the black-robed brethren—men from all classes of society anxious to devote their lives to good works—are ever ready to answer calls of distress



HONOURING THE HOLY VIRGIN IN AN ITALIAN ALPINE VILLAGE

In the grand mountainous region where Cogne is situated, life is lived very simply by the country folk, who retain many of the customs and costumes of the ancient Alpine peasantry. Scarcely a week passes but one may witness some quaint ceremony, in which all participate, whether it be secular festivity or, as shown above, a religious procession in honour of the Holy Virgin

Photo, Donald McLeish

Sicily. There everything is done with enthusiasm, with vigour. In the few hours that are occupied by the train journey from Rome to Naples you leave behind all classical associations, and almost all that binds one to medieval Italy. Pompeii is not classical. It is romantic. They were not Romans who built the houses which have been so marvellously laid bare again after so many centuries under the lava, nor had they anything in common with the Romans. The stern rulers of the world spoke of the south with an accent of contempt. Dallying at Capua was not worthy, they considered, of a man with a man's work to do in the world. They lived in a different atmosphere, an atmosphere morally as well as physically harder.

You may leave Rome on a winter's evening, nipped by an eager air. The same night you lean out of your window in Naples, listening to the little waves

that splash playfully against the seawall. From the old, old houses on the rock of Santa Lucia faint gleams cast flickering reflections on the dark water. The curve towards Posilipo is marked by glittering lamps. The hills which rise from the bay are jewelled plenteously with points of light. The air is soft and truly southern. And somewhere near at hand a man's voice, flexible and resonant, begins to sing one of the old Neapolitan songs. True, there may be a sudden breath of the ice king; Naples may wake up shivering. I landed once from Sicily, and found the puddles on the quay all frozen. I never saw a population looking more miserable. By ten o'clock the sun was hot, and they had recovered their spirits.

These violent variations of temperature are discomposing even to a northerner. But they are infrequent. The prevailing condition of weather is

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sunshine hot and clear, sunshine which makes doing nothing a positive instead of a negative enjoyment. That is why the Neapolitans are supposed to be an idle race. They are not idle, far from it. But when they do nothing they do it with such complete abandonment to the delight of relaxation that the visitor

from the north imagines they seldom do anything else.

The city, when you know it, gives the lie vehemently to this legend of Neapolitan indolence. It swarms with swarthy life. It is an astonishing human ant-heap, if one could imagine ants endowed with penetrating voices, and



COMELY PEASANT MAIDENS OF THE VAL DI COGNE

In North Italy where Teutonic influence has blended with Celtic, the Italians are of a much fairer skin than their southern kinsmen, a fact well illustrated by these girls of Cogne. The same foreign influence is observed in their dress, and it is noteworthy that the apron, without which their attire would be incomplete, is worn tied up on weekdays and let down only on Sundays

Photo, Donald McLeish



ON THE QUAYSIDE OF PALERMO, WHERE ACTIVITY AND INDOLENCE ARE INSEPARABLE COMPANIONS

Quayside are everywhere in Palermo where the willing worker is never at a loss for an occupation. Even the indolence of the southerner is strong in the Sicilian, who never anything better than to spend his time in strolling aimlessly along the "walking sidewalks." Many of these loafers are country peasants who, tired of the rough hill tramps, have come to the town, but they soon weary of the idleness and go back to their fields.



DAY OF RELIGIOUS REJOICING WHEN THE HEARTS OF THE PEOPLE ARE KNIT TOGETHER BY A COMMON FAITH
 Sicily's capital enters wholeheartedly into the celebration of all religious holidays, and there are many days in the year when the streets of Palermo are thronged with devout souls full of reverential regard for the "cristo al patrun" whose festa they are honoring. By far the greater number of the faithful are devoted to the Madonna, for it is she who orders the pomp and pageantry of the people and who, under every guise, is their patroness—no matter what their station in life.
Photo, A. G. Oiler



WHERE STANDS THE ANCIENT FOUNTAIN IN TAORMINA'S MARKET PLACE

Natives of more northern climes find Taormina, a coast town of eastern Sicily, a warm and benign winter resort with its clear seas and skies. This fountain, that has assuaged the thirsty throats of man and beast for centuries, still gurgles with cool water ever pouring from the gaping mouths of the statuary at each corner. Above, like a sentinel, frowns the hill whose top bears a medieval castle

all using them as loudly as possible at once. The steep staircase streets are littered with humanity. On the shady side tailors, bootmakers, and other rude mechanicals stitch and hammer. The housewives are chaffering in the markets with a vigour that you find exhausting even to watch. In the broader streets of the new town the cab-drivers scream after strangers, the postcard sellers murmur hoarsely, the flower women and those who sell sweets at little stalls cry aloud their wares with smiling vehemence. No one talks of Neapolitan indolence who has heard the noisiest population in Europe doing business, haggling, quarrelling, swearing, swindling, love-making with all the force of its southern, deep-chested lung-power.

"Immoral" is another epithet flung at them. Well, if you are shown the innermost recesses of Pompeii, you know that a strict morality has never characterised the people of this shore. But

are they so much worse than other people, or is it merely that they do not take the trouble to hide their faults? They do not count them faults in the cold northern way. I cannot feel that we have the right to judge them. It is best, I think, to leave it at that.

Better enjoy the spectacle of Naples than waste time in condemning its people. What a comic opera spectacle it is! Here we have the Italian of British tradition, black-eyed, with shiny black ringlets, earrings, and red neckerchief, and the most persuasively theatrical smile. He transacts all the business of life in the highest emotional key. If you tip him a halfpenny less than he expected, he beats his breast and calls Heaven to witness that injustice has been done. The most trivial discussion is carried on with gestures which lead the stranger to fear bloodshed.

Those who live among the Neapolitans --foreigners I mean, especially the

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English—grow attached to them, and say they would not live anywhere else. I know an old poet who has spent the last forty years in the island of Capri, which you see from Naples as plainly as if it were only five miles distant instead of twenty. He would not shift his dwelling if you offered him a million a year. He went to the island, meaning to stay a few days. That was forty years ago. He has been there ever since, and has only paid one visit to England in all that time. He married there and brought up a family, half Italian, half English.

From the flat roof of his villa he showed me his garden, where roses in full bloom wreathed themselves on sunny pergolas amid groves of bay and orange (the month was January). Then he showed me the mountain which on one side towers above him, and after that the view across the blue sea to

Ischia and the mainland. I had sometimes asked myself how he could stay there so contentedly. I did not wonder on that January day.

Poke about in Pompeii, and you will discover how little two thousand years have changed either the character of the southern Italian or the nature of mankind at large. I like to sit on one of the green mounds which command the full extent of the ruins, and muse upon the wonder of it, and moralise over the evidence that the viciousness of a great city found the same outlets then as now.

Pompeii is like nothing else in the world. I shall never forget my astonishment when I first saw how perfect it was. I had expected no more than a fragmentary ground plan, not much more definite than the lines traced amid heaps of rubble which mark the site of



HOW THE SICILIAN WOMAN COMBINES BUSINESS, DUTY, AND GOSSIP

Between one domestic occupation and another this Palermo housewife usually finds time in which to ply her clever fingers at some remunerative work. Seated at the threshold of her cottage, though intent on her embroidery, she manages to carry on a glib conversation with her leisured neighbours and to keep a vigilant ear for her youngest born, sleeping tranquilly beneath her table.



GUARDIAN SHRINE OF A SICILIAN COTTAGE HOME

In this little whitewashed house everything is trim and neat, simplicity personified. A home blessed by good fortune, as would testify the pleasant, serene faces of its inmates, whose simple faith attributes all contentment to the holy saint enshrined within the wall to the portal's right, before whom at night a dim light burns and at whose feet tiny bunches of flowers lie in humble homage.

Photo, A. W. Collier



"THE PEALING ANTHEM SWELLS THE NOTE OF PRAISE"

Excellence of intention may excuse imperfection of performance, and true piety prompts this Sicilian squeezing the pigskin bag of his pipes and emitting weird noises from his drones and chaunter. For it is Christmas-time, and by custom the Sicilian piper visits every shrine and pipes in honour of the Madonna before proceeding to his neighbours' houses to entertain them with his music

Photo, A. W. Cutler

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Ephesus. I found that I could walk along street after street on the same stones that were trodden by the feet of the Pompeiians, see the ruts indented by their chariot-wheels, look into their houses where they lived the luxurious life of the first century, study their wall-paintings, admire their little gardens, dive into their wine-bars, and even read upon walls the election addresses which had just been put up when the liquid fire swallowed up the city, as Sodom and Gomorrah were destroyed. From the number of drug-shops it is plain that the Pompeiians were as much addicted as we moderns are to pick-me-ups and patent medicines, antidotes against excess, and so forth. I have no doubt the drug-shops sold opiates, and that dope-parties were known.

Again, there is proof that in Pompeii they were furious gamblers, as the Italians are to-day. In Naples the

drawings of the State lotteries cause a positive furore. Everyone who is credulous enough to believe that luck may bring him fortune is a regular buyer of lottery tickets. The aristocracy used to gamble heavily in their clubs, and there still goes on a good deal of that kind of "amusement."

The masses find their excitement provided for them by the Government. This seems to me a wise plan. It is certain that in cities the craving for some form of thrill which gives the possibility of making money without working for it, can only be repressed by raising the level of intelligence, and that will take a long time, even when we have hit upon such methods of education as are likely to raise it. Surely, therefore, if there is bound to be a profit for someone out of gambling, it is better that it should go towards the lightening of taxation than into the pockets of



WHEN THE ALMOND BLOSSOM FLOWERS IN SUNNY SICILY

Near Taormina in the early year the vivid colouring of the loveliest of all Mediterranean islands is seen to full advantage. Hill and dale are clothed with a tender green, delicate pink blossoms dance against a cloudless sky. Etna sleeps peacefully in the blue distance, everywhere beautiful, beautiful spring. Here, surely, one must rest awhile to drink in the rich beauty of the sunlit scene.



AMID THE MOIL AND TOIL OF UNCONVENTIONAL SICILY

In the tangled alleys that intersect Sicily's capital, life is entirely free from affectation or adornment. A babble of voices is heard the livelong day from the throngs in these airless streets; overhead hangs the family linen in variegated confusion, and piles of bedding and other lumber litter the cobbles where stray dogs and fowls wander at will. Simplicity is the keynote of the Sicilian character

individuals who are not merely undeserving, but usually pests of society.

The Italian Government makes its lotteries pay. The public has the satisfaction of knowing that they are honestly conducted, and there is the further advantage that those who regularly lose their money, as, of course, ninety-nine per cent. do, can console themselves by reflecting that they have contributed to public funds instead of handing over their money to bookmakers, and giving a particularly detestable class of sharps a comfortable living.

Once a week in the public squares of towns and villages the winning numbers are read out, and payment is made without delay. There are also private games of chance, known, like the State lotteries, as "Tombola." These are often got up for charitable objects and large sums are made. There is never any difficulty in attracting ticket-buyers. The Italians enjoy this mild

form of gambling immensely. They talk about their chances a great deal, and try to hit upon magical methods of discovering lucky numbers. I saw once in the cemetery at Naples a vast crowd, and I inquired what famous person had been buried. I was told that the crowd had gone to the cemetery to see a grave opened. It was the grave of a lottery tipster who had put five numbers into his sister's coffin some twelve months before. These, he, said would be the winning numbers of the week when her body was exhumed. It is the custom to dig up bodies after a certain interval and then rebury them. How long the period may be is uncertain to a few weeks, so here the element of chance came in. As soon as the numbers had been taken from the coffin and read out the people gathered at the graveside rushed off to back them without delay!

In Tuscany the countryfolk are quite different from the Neapolitans. They



TOY BEAST OF BURDEN FROM SARDINIA

The diminutiveness of this Sardinian donkey is accentuated by the height of its Sicilian owner who, while not over particular about tasing its miniature muscles, is bent on its setting a handsome figure in the streets of Palermo. Indeed, bedecked with fine trappings, harnessed to a cart decorated with gaudily-painted allegorical pictures, its appearance is certainly calculated to call forth expressions of admiration.



HIRSUTE PAYING GUESTS THAT LIVE WITH THE FAMILY

Deficiency of outside accommodation and protection against thieves explain the Palermitan goat-keeper's custom of installing his goats under his own roof. The goats occupy the ground floor and the family the upper story. The practice is no more unsanitary than that found elsewhere, of human beings living over horses, but it is more unpleasant, owing to the strong smell of the goat.

Photo. J. W. Coker



PRIESTLY DIGNITY PERCHED ON MONASTIC PROVISIONS

One of the chief diversions in the life of this Sicilian monk comes in the shape of periodical visits to the neighbouring town, where he spends several hours in buying provisions to replenish the store-cupboards of the monastery. Although the crucifix, seldom out of his hand, is a constant reminder that worldly affairs are but transitory, asceticism does not appear to weigh too heavily on him

Photo, A. W. Cutler

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have more dignity. They are not so hot-blooded. Round about Florence they are apt to prey a little upon the English visitor, but even so, they prey in such a charming, caressing manner that one quite enjoys it. Florence reveals far more than Rome can the Italy of English dreams. All through the Middle Ages Rome was of slight importance. It is only within the last half-century that she has become again a leading city of the world. Florence, though she cannot

well-worn stones, and whose fame or infamy is familiar. Here is where Dante paced beside the Arno, his spirit broken by the death of Beatrice. Here are chapels painted by Giotto's hand. That was Duke Cosimo's dwelling. There Savonarola was burned. Around us are the very buildings which saw history and literature and the great art of the Quattrocento made. Out over there on the way to picturesque, perched-up Fiesole, is the villa, with its



AT HOME WITH THE SICILIAN MOUNTAINEER

The inhabitants of the remotest mountain village of Mola, situated just above Taormina, are exceedingly poor; nevertheless, they usually attain a ripe old age, despite the fact that poverty wrinkles and cripples them when scarce beyond the prime of life. The hooded cape worn by the master of the house is a homespun garment and an effective one against the keen winds of winter.

Photo. A. W. Carter

boast so antique a past, has a record which is more romantic, more vivid, more highly charged with drama.

As we walk through the tall, crooked, sometimes narrow, but always fascinating streets of Florence, with glimpses at every opening of frowning palaces and marble-fronted churches, and graceful loggias and soaring towers, we stumble at every turn upon reminders of the great men whose footsteps trod these same

cypresses and marble terrace overlooking the city, where Boccaccio laid the scene of the telling of his joyous Tales while the plague raged down below. In the same direction we see the monastery where Fra Angelico painted his mystically lovely Madonnas. In that grey-stone fortress with the slender tower of warm red brick Lorenzo the Magnificent planned his poisonings. In the shadow of that corner Benvenuto Cellini



TRANSPORT ALONG SICILY'S LEMON-SCENTED BRIDLE PATHS

Lemons, oranges, and other fruit trees grow luxuriantly all over the plain and encompassing hills of the Conca d'Oro, or Golden Shell, wherein Palermo is set. On the hills the tracks are so steep and rough that the fruit as gathered has to be put into crates and brought on ponies to the high roads, where it is transferred to carts for conveyance to Palermo

Photo, A. W. Culler



THE EVENING HOUR THAT GIVES REST TO THE TOIL-WORN AND BRINGS THE LABOURER HOME FROM THE FIELDS. Sicilian peasants from the decayed town of Taormina, where there are many such temples. From their seat under the stone arch these peasants can see Mount Etna. In the foreground, the head of Sicily, which is the eyes of many a Sicilian, is in the foreground, its every grumble awakening the countryside to apprehension.

Photo, A. G. C. C.



STORY-TELLER OF CATANIA HOLDING A CROWD BY THE MAGIC SPELL OF IMAGINATIVE NARRATIVE

Personal story-tellers are quite a feature of Catania life, and an able member of the profession or gathers his audience with little difficulty, and from the appearance of this group of children—for each the Sicilians are ever at heart—judges with a shrewdness that only a long experience would be able to excite interest and emotion. Anybody may join the circle and occupy a chair; but need not pay anything unless the story appeals to him.

Photo, A. B. C. Club



RUNNING LIQUID SULPHUR FROM THE SMELTING FURNACE INTO MOULDS

The chief industry of any importance in Sicily is sulphur-mining. The miners have a desperately hard life; gaunt and wrinkled, old before their time, the killing work in the tortuous underground tracks, where the air is suffocatingly hot and reeking with the poisonous fumes of the sulphur, has made them some of the most miserable and degraded men of poverty-stricken Sicily



DUMPING-GROUND OF LUMPS OF SULPHUR PRODUCED FROM THE MINE

The desolation of the sulphur districts of Sicily is difficult to describe. To the unaccustomed spectator the scene appears as a blasted region of yellow earth perforated with holes, over which a nauseating odour of sulphur hangs. The system of working the mines is, for the most part, of a very primitive nature, and the strenuous life quickly tells on the health of the miners



WEIGHING BAGS OF BROKEN SULPHUR AT THE DOCKYARD OF CATANIA

The sulphur trade was formerly the monopoly of Sicily, but in recent years the United States and Japan have become serious competitors, with the result that the Sicilian export figures have dwindled considerably. Several thousands of workers, chiefly drawn from the rural classes, are engaged in the various branches of the industry, but by far the most strenuous work is that performed by the miners



LOADING A STEAMER WITH SULPHUR FROM THE CALTANISSETTA MINES

There is a large sprinkling of boys among the sulphur workers at the Catanian docks. Although their burdens are far above their strength, they are infinitely better off than the carusi, boy miners, of Caltanissetta, who, from eight years of age, carry such crushing loads that one has not to search far to find the reason why one youth of every six is that district is undernourished.



PULPING SICILIAN TOMATOES FOR TABLE SAUCE

When the seiving process has been completed, tomatoes are taken to the pulping room and emptied into huge vats. From these they are passed through a pulping machine and speedily reduced to a mash. The work requires little or no skill, and is carried out in a decidedly primitive manner; quite young boys being employed in this particular branch of the industry.



COOKING TOMATO PULP IN THE FURNACE-ROOM

The tomatoes, having been reduced to a pulp, are then boiled. The furnace-room presents an interesting sight. The stove opens from a high passage on either side, on which the "cooks" stand to stir the boiling mass of pulp in the cylindrical pans; while on the ground the suckers keep a vigilant eye on the fire that the boiling may continue without interruption.



WOMEN WORKERS ON A TOMATO FACTORY SORTING THE FRUIT

Sicily is extraordinarily rich in fruits and vegetables, of which large quantities are exported each year to the Italian mainland and various countries in Europe and America. Several Sicilian factories are carrying on a thriving trade in preserving vegetables in tins. Tomato sauce is one of the principal products, and our photograph shows heaps of the fruit in the hands of the sorters of a tomato factory.



TOMATO SAUCE IN THE LAST STAGE BEFORE TINNING

The final process is drying the pulp. Spread out on trays and lightly stirred, it soon dries in the open air, and is then dispatched to the packing-rooms where it is placed in tins and bottles and hermetically sealed. This sauce is very popular for culinary purposes, and a colossal number of tins, ranging into some millions, is annually exported from Sicily.

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waited for his enemy, to stab him, praying his patron saint to send the victim quickly because poor Benvenuto felt cold!

When we think of Florence we have in our minds the image of those stirring centuries when, amid battle, murder, and sudden death, there flowered suddenly and richly the greatest age of beauty that the world has known. Florence was governed by a succession of profligate, faithless, and cynically wicked rulers, who had, however, one redeeming quality. They loved beauty, and they paid for its creation with princely magnificence. While tumults

were breaking out in the city every day, while the nobles from their fortress-palaces fought one another in the public streets, while the compounders of deadly draughts were busy, and the blades of hired assassins flickered privily in quiet spots, there were artists at work creating the most exquisite pictures, the most impressive churches, and the noblest sculpture the world has seen.

Art and religion then went hand in hand. In the thirteenth century happened that vigorous revival of faith which brought forth S. Dominic and S. Francis of Assisi, the one preaching



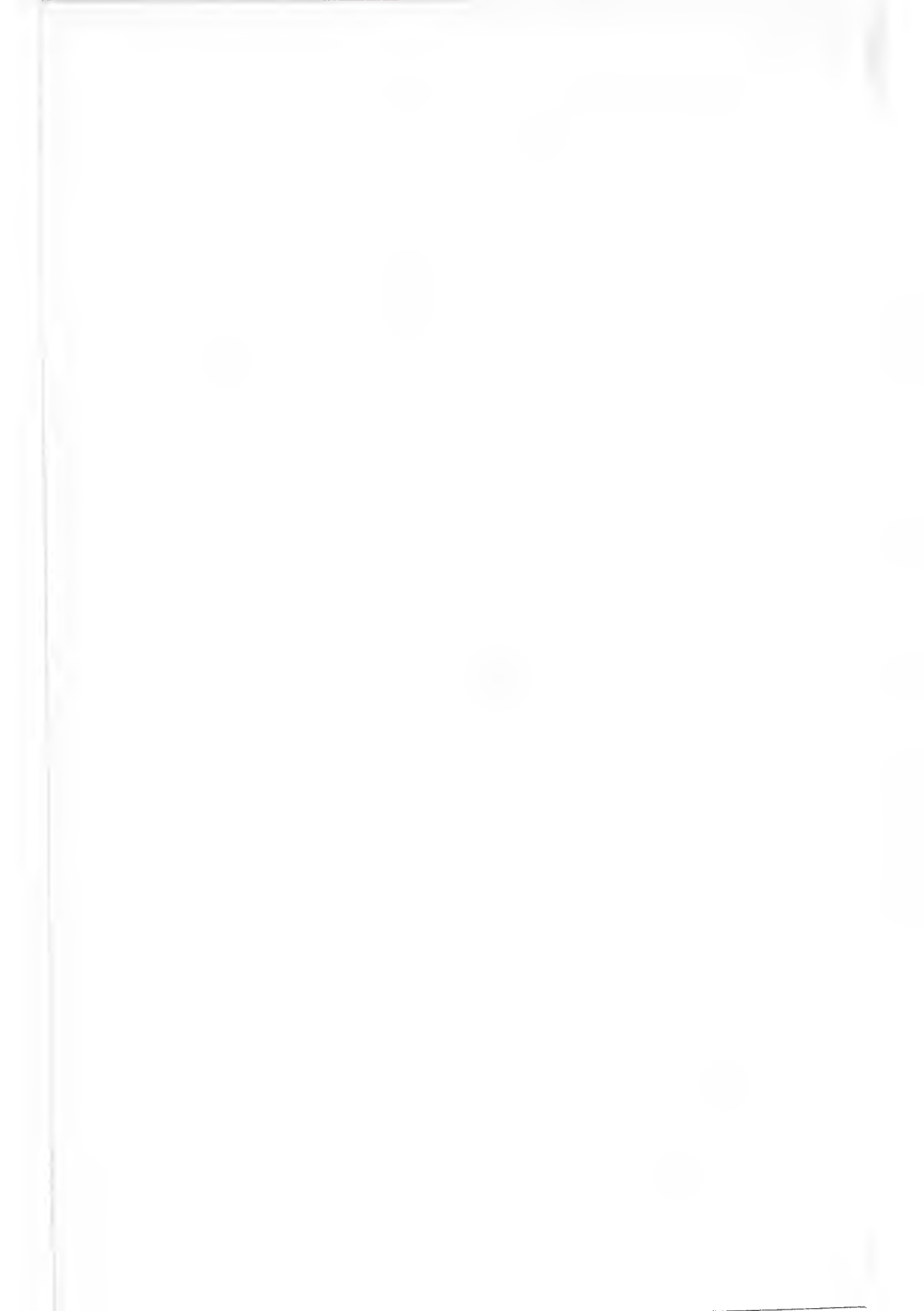
SICILIANS GATHERING EDIBLE FRUIT FROM THE PRICKLY PEAR

This succulent shrub is a native of the hot, dry regions of America, but flourishes abundantly in Sicily's beautiful climate. From the large, oval, spiny leaves, pale yellow flowers spring which are succeeded by egg-shaped fruits of a smooth, pulpy nature. These "Egs," a plague in Australia, are prized by the poorer Sicilian peasants, for whom—with bread—they form the staple food.



ITALY: WOODLAND BEAUTY FROM THE ABRUZZI

She is a native of Ciociaria, a region of forest and mountain in the Abruzzi, named from the peasant custom of wearing sandals. The beauty of the scenery has made it a source of artists' inspiration.





HARDY YOUNG COUPLE OF MOUNTAINOUS SARDINIA

Natives of Iglesias, Sardinia; these young married people, with their open faces and sturdy frames, are excellent representatives of the vigorous mountain race from which they have sprung. The bride's dress bespeaks European influence, but the bridegroom displays the silver buttons, voluminous trousers, and quaintly-shaped cap still in vogue among his conservative countrymen

sound doctrine, the other good works. No sooner were their two Brotherhoods established than both Franciscans and Dominicans resolved to build them each a great church in Florence, and to decorate these as gloriously as they could. Thus there arose Santa Maria Novella and Santa Croce, adorned by the noblest works of Cimabue, of his pupil Giotto, and of their followers, too many to be named. The swift Arno (which runs almost dry, though, in summer); the old bridge with its shops, one of the very last of its kind left to us; the surrounding hills and valleys, add to Florentine art the delight of living, natural beauty. Come

up to the hill of San Miniato at sunset and look down over the city. The Duomo (the cathedral) stands out hugely from the sea of red-roofed buildings jammed together without form or plan. The great dome, and beside it Giotto's Campanile, seems to brood over Florence in the softly gathering dusk. The order which the chief magistrate gave for this tower in 1334 was for a monument "which shall be so magnificent in its height and for the quality of the work as to excel all that was ever done of its kind by the Greeks or ancient Romans." That shows what sort of people the Florentines were. They still keep something



SARDINIAN GRACE AND GENIALITY

Her costume proclaims her a girl of the Sardinian peasantry, though her strong, sunburnt features, and the graceful pose of the earthenware amphora on her coiled white head-cloth, would suggest traces of her Arab antecedents.

Photo, Clifton Adams

of the same large pride in their city. Now the veil of night falls quickly. The Duomo becomes grey and indistinct. Behind us the western sky still flames with a threatening sombre gorgeousness. There is a glory of deepest crimson above a band of palest green. Below that again are a lowering, leaden cloud-bank and the intense purple of the distant hills. From the city there rises one sound detaching itself from the vague murmur of the human hive. It is the clangour of a deep-toned Angelus bell. One might fancy that in the consuming fire of that blood-red

sunset the city had been blotted out and that the bell was tolling its funeral dirge. It is a relief to walk down quickly, to mingle with the cheerful, prattling throng, to read in the gaily-lit streets the notices of the evening's operas and plays, to join the rest of Florence in making game of the young men who lounge outside the Nobles' Club, looking out, so malicious gossip says, for rich and beautiful—but especially for rich—wives.

Of the theatre the Italians are all fond. Singing and acting are arts which come naturally to them. Neither in opera nor in drama is their taste hard to satisfy. The simpler the emotions expressed, the more familiar the plot, the better they seem to enjoy their entertainment. One does now and then see acting of a very moving quality in little towns or even villages. Occasionally one has the luck to hear a Caruso or a Tetrizzini before they have been

"discovered." But in general the standard of performance is not high. The audience love long speeches, turgid rhetoric, windy tirades. They can listen interminably while mouthing tragedians unpack their hearts in words. They want plenty of hot seasoning. The feelings and actions of the characters must be elemental. For the dissection of the finer shades of temperament they have no use.

They are severe critics of acting. When they are pleased they applaud. When they are dissatisfied they let the actors know it, even though these



SUNLIGHT AND SHADE UNDER THE ARCHES OF A PIEDMONTESE DWELLING

Thrown into lovely contrasts of light and shade is this portal of an old-world dwelling house in a Piedmontese hamlet. While the elder woman plies her knitting, the younger stands—a comely figure silhouetted against the bright background—chatting gaily in true neighbourly fashion. And their soft-sounding dialect echoes through the ancient stone archways

From a Kodak negative

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may be old favourites. Thus they give proof both of their enjoyment and of their sincerity in expressing their feelings. These traits shine out in all that the Italians do, or say, or think.

To see Italian acting of the kind that is most popular we must go to Sicily, unless we could light upon a Sicilian company touring. But the fierce animal passions, the gusts of frenzied rage, jealousy, or devotion, which cause the actors' frames to

tremble and their voices to come hoarse and thick from their heaving chests, are better appreciated in Sicily, where they seem to be less unreal than in more northerly surroundings.

One can believe anything of the Sicilians, though, indeed, in this age they are a more peaceful folk than ever they have been in all their long, eventful history. They have shaken off the reputation of being the least law-abiding race in Europe. Under a



HAPPY WAGONERS RETURNING FROM MARKET

In the east many of the peasant proprietors are fairly well off, their integrity and general shrewdness being chief factors in their prosperity. A highly-developed family affection exists among them, and this Piedmontese mother, occupied from morning till night with lawn or house work, is rarely seen unaccompanied by her children, whose pleasures and pastimes she is ever ready to share.

Photo, Donald Milnes



GLINTING COPPER AND GLEAMING TIN ON SALE IN AOSTA

She makes a bright picture, knitting in the sunshine among the pots and pans that are the stock of the dark little shop behind her. Metal ware shops are numerous in Aosta, and this little maid can supply customers with copper cauldrons for cheese-making, saucepans and skillets, galls, and cow-bells for cattle in the Alpine pastures

Photo, Donald McLeish

stable government they quickly settled down. A stranger is as safe in Sicily as at Charing Cross. I once asked an old inhabitant, up in Mola, whether there were any briganti (brigands) left.

"Signor," he replied, quite seriously, with a gesture of appeal to Heaven to bear witness that he spoke the truth, "they have all emigrated to the United

States." Yet in becoming more tolerant of law the Sicilians have lost little of their picturesqueness. Among the hill tracks it is nothing unusual to see women taking the upward way with big pitchers of traditional Greek shape balanced on their heads, their bare feet picking out the smoothest paths, hands on hips, their whole bearing indescribably



SMILING YOUNG SCIONS OF A STURDY PASTORAL STOCK

Hand in hand they are returning down a neighbouring market to their cottage homes in the Stena Valley, one of the few valleys of Italy where the traditions of the natives still have their roots far back in bygone centuries, and where the peasant children do not consider it below their dignity to follow in the footsteps of their fathers as tillers of the soil.

Photo, Donald McLean



CONFIDENCE AND AFFECTION IN OLD-WORLD AOSTA

This white-haired peasant-woman is a native of Aosta, a town in the province of Turin. Ancient Roman influence can be traced in many other buildings apart from this handsome portico, under which this lowly old dame spends long hours in company with her pet rabbit and in tending her geraniums and sweet herbs which fill the air with their fresh fragrance

Photo: Donald Kilgus



OLD-WORLD TREASURES IN THE HEART OF MODERN VENICE

The Church of St. Mark, a white basilica glowing with mosaics, frescoes, and enamel, has received its full share of homage from European devotees of beauty. Its imposing piazza contains two ancient granite columns of Egyptian origin, one crowned with the winged lion of St. Mark, the customary sign of Venice, the other with a statue of St. Theodore, the patron of the ancient republic.

Photo, Donald Mitchell

graceful. They are seldom beautiful in feature. There has been such a mixture of races in Sicily that the types are curiously indeterminate. But their eyes are dark, lustrous, inscrutable. There is an Arab dignity in their flexible bodies which lends them both distinction and charm.

Goatherds, too, we meet on the hills, clad in garments of goathide, looking like descendants of Dionysus, and through the streets of Taormina the

flocks are driven to be milked at the door of every purchaser. Another quaint and pretty sight I saw one sunny December afternoon, a bagpipe-player, followed by a troop of children, for all the world like the Pied Piper of Hamelin, though, happily, without his tragic intent.

With sky and water of a blue that is unsurpassable in tenderness and depth, with a mixture of styles in architecture—Greek, Roman, Saracen, Norman,



FEEDING THE FEATHERED FLOCK OF S. MARK'S CATHEDRAL

On the trachyte and marble-paved Piazza of S. Mark's flocks of pigeons strut and flutter among the pedestrians, who reward their impudency with generous supplies of grain and peas. Towards evening the Piazza becomes a lively scene of whirling wings, as the doves cluster round the arches of S. Mark's, preparatory to nestling for the night in the nooks and crannies of the sacred building

Photo: L'Espresso Press Service

Gothic, Renaissance—with flowers and green foliage all the year round, Taormina attracts many winter visitors. The sun, from the moment of his rising, superb and splendid, until the time comes for him to sink in a crimson glory behind the ridge of Etna, sheds a glowing radiance over the panorama of sea and mountain. Yet there is shade if you know where to seek it, even at midday. The grey medieval

street which runs round the top of the half cup, whose sides plunge sheer down to the sea hundreds of feet below, secretes a surprising coolness. In the ruins of the Greek theatre, which closes one end of the semicircle, we can escape the heat and gaze through Corinthian pillars at Etna, snowy, sinister, superb, dominating the landscape of Sicily as Fujiyama dominates that of Japan. In the clear golden atmosphere the

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villages, and even the single houses, which lie thick upon the fertile flanks of the volcano, stand out white and distinct. The shore is a gentle curve,

vegetable strange to the English eye, deep purply-red like a plum. From the dusky recesses of Eastern-looking shops gleam suggestions of red copper vessels and garish stuffs.



DARK-EYED DAUGHTER OF THE CITY OF LAGOONS

Full worthy of her beautiful birthplace is this handsome maid of Venice, whose vivacity, graceful physique, and refinement of manner are in such pleasant harmony with the natural beauties of her colourful surroundings

Photo, C. Nava

edged with a strip of pebbly beach. A vast green cultivated plain slopes quietly to the dream-like sea, which sleeps in the hot sun, still and shining like mother-o'-pearl and shot with opal hues, so that on the horizon it melts away imperceptibly into shimmering cloud.

They are a simple folk, the Sicilians. They love and hate fiercely. They live by their emotions. They delight in colour. Their very carts are painted in startling hues with scenes from history and legend. Their fruit stalls are gorgeous with the gold of oranges, the pink of prickly pears, the gay green of finocchio, and the deep red of a

Venetian we must enter the city of the lagoons by boat, and not by train. The railway station made me think the first time I arrived in it that, by some infernal magic, I had been transported back to Charing Cross or Cannon Street. Far better cross the lagoon in the little steamer which plies from Mestre or San Giuliano. Then, as we puff into the canal which runs past the quay of S. Job, we are plunged at once into the real as opposed to the tourists' Venice.

These are the "mean streets." We smile as we compare them with the horrible slums of London, Paris, or

The churches glow with mosaic, and if we are lucky enough to see a religious procession winding its way along a white street in a blaze of sunshine, with the grey green-flecked mountains above, and the sea basking in sapphire splendour below, there will be colour enough to drive a painter crazy. Until you have seen Sicily you can hardly understand what colour is. It is this vivid, passionate nature that accounts for the Sicilian temperament.

Yet another distinct Italian type is to be found in Venice and the province of Venetia. The tourist knows it not. He scarcely notices that there are any Italians in Venice beyond hotel keepers, waiters, shopkeepers, guides, and gondoliers. These are mostly not the real inhabitants at all. To realize the genuine



MIDDAY REFRESHMENT ON THE GLEAMING WATERS OF THE LAGOON

These Venetian fishermen are resting from their labours to partake of the midday meal. A net has been hauled up and slung over the willowy masts, where it trembles in the breeze like the frail gossamer wing of a butterfly. Then, with laden baskets, they will make for Venice and dispose of their wares near the famous Rialto Bridge, the central point for retail dealers



WATER-FRONT NEAR THE LOFTY DUCAL PALACE OF VENICE

Alongside the piazzetta of S. Mark the gondolas have their chief stand, and here the livelong day may be heard the stentorian cry of the sunburnt gondolier: "Comanda la Barca, Signore?" Overlooking the busy scene towers the majestic Palace of the Doges, the seat of Venetian secular authority, which in splendour is scarcely outvalled by any one of Italy's numerous architectural masterpieces



SIMPLE FOLKS OF BURANO PRACTISING THEIR BEAUTIFUL CRAFT

The women of the small fishing town of Burano, situated on an island about six miles from Venice, have long been noted for their beautiful lace. After a busy day's work the housewife is never so tired but that she can spend an hour or two at her pillow, and under the light play of her fingers among the beauteous ivory lacework of exquisite design is produced

Photo, Donald McLeish

Chicago. They may be dirty. They certainly smell at times. But there is no degradation here, no squalid ugliness. Then we turn into the Grand Canal, and once more yield our imaginations captive to the charm and wonder of this incomparable city.

How penetrating the charm, how inexhaustible the wonder, I learned afresh by seeing Venice under stress of war. Those who had known her only as a city of pleasure and sightseeing found it hard to conceive a Venice without crowds on the Piazza, without innumerable gondolas, without pictures, without statues, with the glorious front

of S. Mark hidden by sandbags and the delicious arcade which supports the Doges' Palace bricked up. But there were compensations. One could see the people of Venice. They owned their city, as they had once owned it before the tourist horde descended. Witty and sharp-tongued, the women sitting outside their houses with their needlework or peeling their potatoes, tossed back amusing replies to chaff. The ancient gondoliers had none of the jarring scraps of English that were picked up parrotwise by the young and handsome boatmen. They told the news of the day with mumbling

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garrulity in the Venetian patois, so hard to understand. The few guides who were left, made fierce by hunger, pursued the chance foreigner with desperate energy.

Most changed of all was the Piazza, usually the hub and centre of all movement, all activity. During the day it was deserted. At an hour when Florian's café used always to be

crowded to overflowing, I saw a weary tramp sleeping at a table in the open. A few people sat under the arcade, but no waiter thought it worth while to shoo the poor old scarecrow away. Only the pigeons were as many and as friendly as ever. Not many bought the old man's bags of maize to feed them, but they were fat and well-looking. The city saw to that. Not



HUMBLE FOLLOWER OF THE REVERED INDUSTRY OF MURANO

The island of Murano has been the seat of the Venetian glass industry since the fourteenth century. Originally introduced by Byzantine glass-workers during the Crusades, the industry developed rapidly, and its followers were held in such high esteem as to be eligible for the highest posts in the Republic, the daughter of a glass-manufacturer inheriting her father's rank

Photo, Donald McIntosh



VENETIAN HEARSE-BOAT, WITH ATTENDANT GONDOLES, BEARING THE DEAD TO THE ISLAND OF REST
 Gliding over the smooth surface of the half mile of water separating Venice from the Cemetery Island, deposit funeral home, such as these are often to be seen. On the quiet lagoon, slowly defined in the background, the boats of the dead are borne, and like all other Venetian ceremonies a funeral displays the romantic and gorgeous character that has always been associated with the doings of the Queen of the Adriatic, which still remains one of the most religious cities in Italy

Photo, David Milford

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until after dark did the Piazza regain any semblance of its old self. Even then it was "like, but oh, how different!" Venice had fewer lights than London at its blackest period. Frequent were the raids of Austrian airmen. One or two cafés had music still and could almost fill their tables. Up and down under the arcade passed an attenuated throng. In the centre, seeking air, and the refreshment of the starry depths of pale, velvety blue, walked just a handful.

Yet, for all the changes, Venice had not changed. The soul of her rose above them. She floated, as she floats always, in an ether of shining memories. Her stones were as lovely and enchanting as ever. On her canals the reign of ancient peace was undisturbed by the passing threats and tumult of war. Still the morning broke glorious, gilding the towers and palaces that lay reflected in the motionless lagoon. Still at evening the sun died in a mist of crimson glory behind the roofs and domes and campaniles, which, so long as they exist, will stand among the perfect works of man.

It was in Venetia one autumn that I saw the vintage, and thereby learned to know better the pleasant folk of Italy's great fertile plain. The first signs of wine-making were at Padua. Strolling through its arcaded streets and blessing the builder, for the September sun was burning hot, we came upon a large cart with three men in it dancing vigorously. Why they danced appeared from the thin stream of pale red fluid which ran out of the bottom of the cart



FRAGRANT FLOWERS FOR SALE

Although surrounded by the numberless beauties of Venice and the dazzling blue of sky and lagoon, the Venetian still keeps a corner in his heart for flowers, and the flower-girl is usually a smiling personification of contentment

Photo, Donald McLeish

into a tub set to catch it. When, at their invitation, I climbed on the wheel to peep into the cart, I saw a squelching mass of grapes in which the six bare feet went continually up and down.

"Ecco, signor," said one of the dancers, reaching out a leg purple with the blood of the vine, "ecco, vino."

Wine it was, indeed, though at that stage it was not tempting. One shrinks from the mere thought of drinking wine made by such a process, even after it has been fermented and clarified and brought into a state fit for the palate. You know that the fermentation carries off any unpleasant substances, and purifies the liquor which is to comfort man's heart. All the same, you do not fancy

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it. This simple method of wine-making, however, is only practised on a small scale. The farmer makes his own wine thus, and the humble innkeeper, and perhaps the poorer class of landed

an exposition of relics and High Mass. We had seen them earlier in the day praying earnestly to the saint and kissing, in the ecstasy of their devotion, the marble of his stately tomb. Was



FINE OLD SEAMEN OF THE ISLE OF CAPRI

Capri is a favourite resort for the tourist and artist on account of its romantic and bold scenery, and this old fisherman never tires of displaying to the multitudinous visitors the natural beauties of his island home

proprietor who is far from wine-presses and such like conveniences of later civilization. All the wine that the hotel-keeper sets before the Signor Inglese is pretty certain to have been made in modern fashion. But the more ancient method is the more picturesque.

That street scene in Padua brought back in a flash the Italy of the Middle Ages. We were close to the great church of S. Antony of Padua. A stream of pilgrims was pouring out after

this the twentieth century, or were we back in the age when Donatello's great statue outside the church (the finest statue of a man on horseback in the world, they say) had just been set up to keep in mind the deeds of the famous warrior whose methods of warfare were commemorated by his nickname, Gattamelata, the patient cat? The hard white sunlight and the cool greystone cannot have looked any different then, and I make no doubt that the medieval wine-treaders were just such merry rogues as these, and made equally witty remarks about the appearance of pilgrims and the oddness and curiosity of strangers.

A few days later, as we walked through the smiling landscape which frames Verona, we found the operations of the grape harvest active on every side. In the hill villages the carpenters were hammering away at huge

casks. The wine-presses were being scrubbed, having their screws and joints set in order. The whole available population had turned out into the vineyards to pick. At every turn of the road we met carts piled high with grapes, carts drawn by teams of patient oxen with satin hides and large, mild, wondering eyes, and curly formidable horns that set us marvelling they should bear the yoke so tamely. Not a hillside but had its terrace of

ITALIAN HARMONIES

Of Life & Scenery



*For these Sicilian villagers who dwell under the shadow of Mount Etna
the charm of wild romantic nature is destroyed by the pinch of poverty*

Photos on pages 3057-3061 and 3072 by A. W. Cutler



Under his rags and tatters the heart of this Sicilian grandsire glows with pride as he gazes into the open, upturned face of his son's son



Weather-stained and worn as the ancient walls, this Sicilian Darby and Joan still keep happy home in the tumbledown village of Mola



The heyday of vitality and vigour has long since waned in the storm and stress of life, and now, in close fraternity, these old folks of Sicily spend the evening of their days in a hospice for the aged poor



"Laugh, and the world laughs with you!" Though poor as church mice, these care-free children of a mountain village of sunny Sicily enjoy two of the greatest blessings of life—good health and high spirits



Time presses lightly on the Benedictine monks of Catania, Sicily, as they ponder the wisdom of the Book of Books within their garden fastness



In a pinewood setting lies the old Sacro Eremo of Camaldoli, whose monks have long held a reputation for austere discipline and sanctity

Photo, C. Chichester



Busy hands and lively chatter are the order of laundry day on the stone ledge skirting the placid stream in the old-world town of Omegna

Photo, Donald McLeish



In the centre of Lake Orta's sheet of shimmering blue is the Isle of San Giulio, widely famed for its ancient church founded in A.D. 379

Photo, Donald McLeish



From the quarries in this quiet neighbourhood near Lake Maggiore has come the building stone of many cathedrals and churches of Italy



This simple scene on Maggiore is transfigured by a lowly woman's maternal love, as was another humble shelter of a Mother and Child

Photos, Donald McLeish



Justly called the Garden of Lombardy are the fair districts bordering Lake Como, on which Nature has lavished every gift of beauty



Their lines are fallen unto them in pleasant places ; the glories of Como are a goodly heritage of which her children are justly proud

Photos, Donald McLeish



From the precarious perch at the extremity of this lofty wooden device the men of the Istrian coast watch for the shoals of tunny fish that flounder unawares into the traps set by these wily fisherfolk



Churchward bound are these Istrian peasants. This sylvan paradise, filled with the song of birds and the rippling laughter of streams, is surely a nobler temple wherein one may worship than any made with hands



In the narrow alleys of the old town of San Remo mouldering houses, gaunt and sombre, stretch up to the tortuous ribbon of blue sky

Photo, Horace W. Nicholls



The Nativity of the Virgin is celebrated in Bellagio, a lovely resort on Lake Como, with solemn fervour and many time-honoured rites

Photo, Donald McLeish



Simple fare, suited to the simple life enjoined by monastic rule, is set before these monks of the highland village of Savoca, Sicily, who are seen here in the severe surroundings of their humble refectory

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vines, not a cottage without its pergola, not a garden that lacked its burden of grape-bearing. Not a foot of cultivable space from which the bounty of nature had not brought forth gifts to add to this plenteous harvesting. The very railway stations were festooned with gracious trails; amid the leafage could be spied the ripe bunches which were to furnish afresh the station-master's modest cellar.

And with all this profusion there was a kindly carelessness on man's part which to a northern eye had a special charm. The vines were trellised even along the roadway. The purple clusters with their delicate bloom, the breath of autumn upon them, hung within reach of any hand that might think it worth while to pick them. It was their very profusion that kept them safe. After all, if a few bunches were picked, what matter? "It is but a spoonful out of the sea."

That was, at any rate, the view of a peasant proprietor who was working in the midst of his grape-gatherers, a band of laughing peasant girls, and who invited us, with the grace of an archduke, to enter and help ourselves. We were more interested in the pickers than in the fruit, but we took a handful, and delicious they were, warm from the sun and ripened in the soft air to a fragrant delicacy of flavour. Still, our aim was not the satisfaction of our palate, but the bettering of our acquaintance with the people. Would it incommode the signorine if we took their photographs? So far from incommoding, this would,

it appeared, delight the signorine beyond everything. Then might we presume so far as to ask the signor to invite the signorine to stand with their baskets, so; and next, scissors in hand under the large vine, giusto; and yet again, upon



SUGARED DRINKS FOR THE THIRSTY OF PALERMO

A cool draught on a sultry day never comes amiss, and honey-water, flavoured with lemon and slightly sweetened with sugar, is to the thirsty Sicilian in the sun-baked streets of Palermo not unlike what nectar was to the gods of old Olympus

Photo, Georg Henschel

the ladder set against the tree which supports the trellis, exact. E fatto. Grazie tanto. (All over. Thank you very much). To which we receive in reply a chorus of "Niente, niente." (It is nothing at all).

All through Venetia, all through Italy, indeed, but I think especially in Venetia, this same gentle courtesy of manner smooths down the asperities of life. Mr. Howells, I seem to remember,



MODENA'S MEDIEVAL MASTERPIECE OVERLOOKS ITS MODERN MARKET

A beautiful touch of animation and colour is given to the grey old town of Modena by the busy and vegetable market, which floods the Piazza Grande with its rich luxuriance. In the background, above the throng of busy buyers and sellers, the cathedral, Modena's pride, towers solemn and majestic, its massive Renaissance aspect contrasting pleasantly with the lowly and business of modern Modena.

Photo, Donald McElish

attributes the pleasing manners of the Italian to the ages upon ages of civilization that lie behind him. The Italian, says this writer in effect, is attractive because he has been polished by many centuries of polite intercourse. The Anglo-Saxon is a barbarian still; the savage traits in his nature are not yet

eradicated. Thus Mr. Howells; but for my part I fancy the climate has a good deal to do with it. Hardships enough the peasants of Venetia endure, yet they are never brooding, harsh, or misanthropic.

How vastly better to bear, if you can, your troubles with a smile, than to groan and grumble as we should under like

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burdens of extortion and need. Perhaps, though, under the Italian sky, even northerners might learn to smile more readily. How it poured down upon those vineyards in October! The heat-haze which hid the far-off hills in a silvery mist would have done credit to July. The "baked cicala" (grasshopper) filled the air with a deafening chirrup, the timid lizards rushed up walls at the sound of our footsteps. Farther south the sun had burned all colour out of the prospect—one could see nothing but the neutral tints of light-brown earth and grey-green olive leaf.

In Venetia the grass was green, the acacia still wore its vivid livery of spring. As we sat by the roadside, under the grudging shade of stunted olive trees, a handsome, brown-eyed, straight-featured peasant came along, and feeling the heat, stooped down and dashed water from a brook over his

brown hands and face, and so, with a smile and a "buon giorno" went on his way refreshed.

From the pickers' hands to the baskets carried yoke-wise on the shoulder or else on the back, from the baskets to the huge tubs on the ox-wagons, from the tubs to the press or the treading-cart—these are the stages in the transformation of grapes into wine. White wine you get if you separate skins and stalks from fruit, red wine is the result of everything going into the press together.

The Italians are careless wine-makers. They are not so particular as the French about what the press crushes, therefore their wine is rougher, lacking the quality of silkiness that wine merchants extol. But Italian wine is real wine, and nearly always pure wine. It is mostly sold in casks, not in bottles. Unless you order an Asti spumante



PADUAN MARKET PLACE IN A JUDICIAL SETTING

An interesting medieval structure of Padua, a city famed throughout the Middle Ages as a centre of Italian literature and art, is the Palazzo della Ragione (called the Salone, after the great hall on its upper floor), begun in 1172 as a court of justice, and the stone pillory still exists on which debtors were exposed to the derision of the populace in the market place

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or some other of the "fizzy" brands, you get your wine at hotel and restaurant straight from the cask. An elaborate show of cork-drawing, sometimes even a neatly arranged piece of tinfoil round the neck of the bottle, may deceive the inexperienced traveller, but he may rest assured that he is drinking "wine from the wood," as English public-houses used to call it.

Italians of all classes, knowing the difference between well-cooked and badly-cooked food, insist upon being properly nourished. Therefore, neither their palate nor their stomach craves for fiery stimulation. They are a temperate, eupeptic race.

While I was with the Italian Army in the field during the Great War, I had plenty of opportunities to see how much



HUCKSTERS' BARTER WHERE MONTAGUE AND CAPULET BRAWLED

Once the forum of Verona, the Piazza delle Biade is one of the most picturesque squares in Italy. Under the porticoes of the palace are stalls of fruit and vegetables now surmounted by the canopy of the tables where the Signori and the Podestà were elected in the fifteenth century. At the far end is the fine baroque Palazzo Trotti, with a column surmounted by the Lion of S. Mark before it.

Photo, Donald McLeish

One effect of the honest character of Italian wine is that you very seldom see drunken men. A drunken Italian woman I have never seen. I do not know anyone who has. The shame and horror of it would be too acutely felt. The cafés are well filled. On Sunday evenings they are crowded. But there is in them no drinking in the harmful sense. Spirits do not make the same appeal to the Italians as they do to people in cold, damp climates. And

hard work the soldiers could do upon rations which an Englishman would have called "scarcely enough to feed a bird on." The officers fared wonderfully well. I have had dinners high up in the mountains, where all supplies had to be got up by "teleferica," which would have done credit to a restaurant in Rome or even Paris. Often I felt ashamed to sit down to a well-served table and eat luxuriously while the men were supping their pannikins of soup



PRACTISING THE INTRICATE STEPS OF THE TARANTELLA

Dancing is the delight of all Italians, and accompanies or terminates most of their entertainments in town or country. The tarantella, or Neapolitan dance, enjoys universal favour among the Italian peasantry. In triple time, it begins slowly and gradually increases in speed until the dancers, accompanied by tambourine or castanets, whirl rapidly in a veritable maze of lightning steps

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and macaroni or rice, standing about outside the cook-house from which it was served out.

These telefericas in the mountain regions of the Italian front impressed all who used them as evidence of that mechanical ingenuity which in the Italy of to-day takes the place of that medieval passion for beauty of which Italian art was the child. The fighting in the Dolomites and the Julian Alps could not have been carried on without them. One summer morning I found myself at the top of one of the highest peaks in the Dolomite group. To reach

the summit, ten thousand feet up, from Cortina, on foot, took even hardened climbers the best part of a day. Yet I arrived within less than two hours after leaving the Alpini officers' mess in the town.

I had climbed into a narrow box, like a coffin, with just enough room in it for two people, sitting snug, and this box, slung on a wire rope, had been tugged upward, sometimes at an angle approaching the perpendicular, swinging in mid-air hundreds of feet above rocks, loose stones, and snow. I caught myself wondering the first time I travelled by



WITHIN THE WALLS OF AN ITALIAN RELIGIOUS HOUSE

These nuns are inmates of a convent near Perugia, the picturesque old town built on a group of hills overlooking the valley of the Tiber. Besides religious duties, social work forms an important part of the daily routine, and these women, some of whom are from the upper classes, devote much time to teaching and nursing, and offer admirable examples of useful and charitable lives.

Photo, C. Chichester



GOOD SAMARITANS OF THE PERILOUS ALPINE PASSES

By countless selfless deeds they have gained for themselves a name that arouses instant admiration and enthusiasm in the hearts of all civilized peoples. The good monks of the hospice of St. Bernard! Who has not heard of them and their daring exploits when, caring naught for personal safety, they brave the elements to bring succour to travellers lost in the treacherous Alpine snows?

Photo, Donald McLean

teleferica whether, if the rope broke, it would be better to fall on rock and be killed outright, or on snow, with the offchance of being alive when picked out.

The tugging upward of the box was done by powerful motors housed in sheds. There were occasional accidents, but wonderfully few considering the constant use of the wire-ropes and the

necessity of sending up the carriers in all kinds of weather. To one part of the line I ascended by means of five telefericas, one after the other. Then we found dog-sleighs waiting for us; we had come to the region of perpetual snow.

In the sleighs we were pulled for some miles by the willing dogs. Then we had to walk for nearly an hour. Everything



QUAYSIDE OF TRIESTE, THE FORMER GREAT EMPORIUM FOR AUSTRIAN TRADE IN THE ADRIATIC.

Trieste, the former chief seaport of Austria, stands on the Adriatic at the head of the Gulf of Trieste, and was assigned to Italy by the Treaty of 1866. The old town was a Russian relay station under Napoleon, known as Terzetto, and still contains many precious remains in its walls, among which it retains the famous cathedral and a museum of the importance of the city. The long, narrow streets wind up the steep slopes of the Castle Hill, and overlook the local thoroughfares of the harbor.

Photo, Donald McCall



GLIMPSE OF THE GRAND CANAL OF TRIESTE, WITH THE CHURCH OF S. ANTONIO IN THE BACKGROUND

As an Austrian seaport the importance of Trieste was augmented by every possible political device. With its several roads and breakwaters, most of which have been constructed in recent years, the harbour is the centre of an immense maritime trade. The mouth of the Grand Canal is a very busy waterway, invariably filled with shipping. At the east end of the canal rises the Church of S. Antonio Nuovo, a handsome edifice in the Greek style, erected towards the middle of the nineteenth century, while to the right there is a glimpse of the Serbian church of S. Spiridione.



LATEST INHERITORS OF ISTRIA'S HISTORIC SEAPORT

Romans and Istrians, Venetians and Genoese, Austrians and Italians have all in turn been masters of Pola, with its fine harbour at the head of the Bay of Pola. This street, the Via Sergia, commemorates in its name the Sergii whose fine triumphal arch in the Corinthian style, erected soon after the battle of Actium in 31 B.C., is the oldest Roman relic in the town.



FRIENDLY GREETINGS ON AN ISTRIAN COUNTRY ROAD NEAR POLA

The peninsula of Istria formerly belonged to the Austrian Kingdom, or Cisleithania, and is now under Italian suzerainty. Most of the inhabitants are Yugo Slavs, mainly Croats and Slovenes, but large numbers of Italians are to be found in the cities and along the coast. The peasants, a hearty, simple folk, are engaged chiefly in agriculture, and cultivate their small holdings with considerable success.



WAYSIDE SCENE IN A ROCK-BOUND REGION OF ISTRIA

The bleak and barren aspect of this district, in the vicinity of Pola, is relieved by the old Roman well and water-trough, which must come as a refreshing sight to way-worn pedestrians and their four-footed companions. Relics of Roman ingenuity are numerous in and near Pola, which came under Roman power about 178 B.C., and still contains a remarkably fine amphitheatre and temple



ISTRIAN LAND LABOURER HOMEWARD BOUND FROM THE FIELDS

He is a native of Dignano, a town in Istria, the Italian peninsula at the head of the Adriatic Sea. Away in the hills is his small plot of land, a prized possession. Here, in the spring when the rain falls, and in the autumn when the dry season blows, he works throughout the day, and at evening approaches leisurely wends his way towards his humble abode



HEALTHY SPECIMENS OF WOMANHOOD FROM ISTRIAN SOIL

The robust constitutions of these girls of a district of South Istria are due to the salt winds and the mountain air of these invigorating surroundings. Their Sunday best, consisting of a full silk skirt, light blouse, and a light fringed shawl neatly draped over the shoulders, is the national costume of their people, and sets off their fine shapes to a nicety.

that the troops in this front line needed had to be brought up in this way. Not only their food and their ammunition, but every piece of firewood even. Up in the region of perpetual snow there was nothing.

In these high places of the earth the troops employed were nearly all Alpini, men from the Italian Alpine villages, accustomed to high altitudes from birth.

No other troops could have supported so easily, and even gaily, the conditions of life on rocky peaks and snowy ridges, far above the rest of mankind. I found the thin atmosphere trying even at mid-summer. I suffered for a day or two from a form of mountain sickness. I had to wear snow-goggles to protect my eyes. My face became, in the beginning scarlet, and later on skinless, from the

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combined effect of sun and snow. I discovered for the first time, while I scrambled up an almost perpendicular rock-face, and clung with the desperate energy of a drowning man to a rope which dangled from the top, what it meant to be forty-seven years of age.

None of these things troubled the Alpini, though their ages ran up to fifty. The older men, I was told frequently, were among the best.

These Alpine soldiers were more like chamois than human beings. They leapt about in places where a slip meant



BRAVING THE BOISTEROUS BREEZE IN ADRIATIC WATERS

A fisherman from the island of Lussin, formerly an Austrian possession, but ceded to Italy, together with Istria, by the Treaty of St. Germain. Rough and smooth as are many of its natives, they display unusual capacities as seafaring men, their muscles of whipcord and nerves of steel standing them in good stead as they ride the turbulent waters of the Adriatic



GIANT BLOCKS OF MARBLE ON THE WAY TO THE WORLD'S WORKSHOPS
Carrara has long been noted for its neighboring marble quarries which produce most of the finer sorts of marble used by sculptors. Some 5,000 men are employed in these quarries, and their work consists chiefly in blasting the rock, in hewing the great marble blocks into squares, and in dragging these by means of madder rollers to the carts which are drawn by teams of oxen to the harbor.



TRANSPORTING THE FAMOUS MARBLE FROM QUARRY TO QUAY

The long procession of carts with their loads of gleaming marble, drawn by oxen, four to ten pairs to each cart, presents a most remarkable sight as they wind down the steep and rugged mountain slopes to the small harbors near Carrara, whence they are shipped to all parts of the world. The drivers often sit on the poles facing the rear, their sing-song cries urging the beasts onward.

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destruction with, not merely a disregard, but a positive unconsciousness, of danger. They stood on pointed crags with eternity around and below them as if they were on a Canadian prairie or a Russian steppe. They ran down slopes, where their visitor sought most carefully each separate foothold, with an apparent longing to be dashed to pieces.

of rock and stones. Several times I was told to be quick across a sandy slope on the steep side of a mountain so as not to be caught by a rush from above. The Alpini seemed to me to possess a special sense which told them when peril was to be feared. Their ears may be sensitive to foreboding sounds which are not noticed by the people of the



FISHING-SMACK FROM POLA PORT: THE SKIPPER AND HIS CREW
On the peninsula of Istria, gained by Italy from Austria during the Great War, stands Pola harbour, once the chief base of the Austrian navy. Now these waters of the Northern Adriatic are scoured by fishermen instead of fleets, and this heavy old smackman, though, like his craft, somewhat worn by wind and water, is still as sturdy as the stanch planks on which he sits.

They took no more notice of the huge boards which said: "Beware of Avalanches!" than a city-dweller takes of admonitions to be careful in crossing the road. Yet I saw spots where whole columns of men and parties of road-makers had been swept into annihilation, where wooden barracks had been torn off mountain-sides and hurled into space with all their occupants.

Even when there was respite from avalanches there was danger from falls

plain. They always knew when to "step lively," as a corporal who had lived in New York phrased it to me one day.

Of all the soldiers whose acquaintance I made during the war the Italians alone made any approach to gaiety of spirit. The British were cheerful in a cynical, Mark Tapley-ish kind of way. The French set their teeth and swore—how they swore! The Russians were like children, now finding some enjoyment, now bewildered, now despairing, and



WHEN THE EVENING SHADOWS LENGTHEN ON THE TRANQUIL WATERS OF LAKE COMO

In Lombardy, near the Swiss border, lies one of the most beautiful of the Italian lakes, Lake Como. Surrounded by lofty hills, whose slopes are covered with flowering gardens and haystack groves, its shores dotted with picturesque villages and cliffs, the lake resembles a shining jewel in a resplendent setting. All the bright day long the fishermen are busy at their labours, but when the sunlight fades they make for home, and set their nets for the night to the gentle melody of evening.

Photo, Studio Zich



BRIGHTLY GLEAMING BANNERS TROOPED TO RECEIVE THE BISHOP'S BLESSING AT AVRONA

Many travellers will remember the colossal bronze statue of S. Carlo Borromeo that stands on a high point near Avrona at the southern end of Lake Maggiore. The local place of the Borromeo family is in the Church of S. Maria at Avrona, to the porch of which all eyes are turned in this photograph. The occasion is a visit from the Bishop of Novara to bless the banners of the religious communities in the neighbouring villages, and the square of the little town is packed with a reverent crowd

Photo, Special Mail



AMONG THE GOATHERDS OF SOUTHERN ITALY

In these shaggy costumes they brave all weathers and fear none; nevertheless, the umbrella forms a part of their field equipment, for the open air life of the goatherd is not all sunshine. Despite their rough-and-ready exterior, they are remarkably humane and devoted to their wards, and should there be a sickly member of the flock, they tend and care for it with exemplary skill

Photo, A. W. Cutler

the next hour filled with confidence. The Americans frankly hated the whole business of soldiering, but had made their minds up to see it through.

Only the Italians had the happy knack of forgetting their trouble and "living for the moment." They were at their best when they attacked. Appeals in fervid language to their patriotism scarcely ever failed. What they found most trying was to "stick it" in trenches, having hell rained upon them from the Austrian heavy guns. When they thought about the war they were anything but gay.

The Italian temperament is not reflective. Italians are not given to brooding. Their emotions flash out and are burned away by their own impetuosity. They keep their spiritual flues clean, do not let them get clogged. They are, therefore, able to be happy, good-tempered, gay.

Neither English nor French ever understood how hard were some of the tasks set to their Italian comrades in the Great War. Not only among the mountains. That hideous stony desolation, the Carso, was even worse ground to fight over. From a valley you went up and up through woods on to a

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plateau, which stretched as far as you could see every way. There was hardly any soil, only just enough to support a thin, harsh vegetation. The plateau is of rock, with loose stones covering it over the greater part of its area.

No trenches could be dug on the Carso. They had to be drilled and blasted out of the solid rock. How were the graves made in the pathetic little cemeteries one came across? They were hewn in the rock like the tomb which belonged to Joseph of Arimathea. And, of course, there was no water in this desert. Every drop the troops needed (and they needed a great deal under the burning sun) had to be carried up on to the plateau through pipes. More than once pursuit of the enemy had to stop for the reason that the pursuers were too parched to follow up their victory.

These and other difficulties the Italians overcame with obstinate patience. In many a fight their soldiers did well. Yet it may be doubted whether the war left behind good effects upon the Italian people. They were bitterly disillusioned when they found they were in for a long struggle. Their politicians had promised them that they would quickly recover from their old enemy Austria the territories they claimed on account of their Italian populations. The people suffered in many ways. Their feeling at the finish was one of resentment against those who had made them suffer.

This they may forget now they have got back to their work. Their natural carelessness and gaiety may reassert themselves. Whether these qualities could survive such a growth of industrialism as is gleefully foretold by those



BUSY BY-STREET IN A SMALL ADRIATIC FISHING-PORT

This is one of the several pleasant old thoroughfares in Grado, a quaintly-built fishing town at the head of the Adriatic. Genial, laughter-loving people are the inhabitants; busy as bees when the mood takes them; their intense fondness for social life drawing most of them to open-air occupations, and even the women manage to perform some of the household duties in the streets



REPRESENTATIVES OF A SLAVONIC RACE IN AN ITALIAN SEAPORT TOWN

Even under Austrian rule, Zara, the Dalmatian seaport, was a town of thoroughly Italian character. Formerly situated on the Zadar Canal, it is a lively place, teeming with busy commerce. The country people, whose coloured costumes add to the interest of the town, are known as Morlachs, and bring to the Slavonian market of Dalmatia. Their handicrafts were dominant among the peasant trades in the harbor market, to which they bring their poultry and supplies of grain.



FISHER FOLK OF NAPLES HAULING IN THEIR NET ON THE BEACH AT POSILINO

Letting out into the blue Mediterranean, the bay of Naples for just west of Naples city, and form a suburb. The place is replete of alacide steam, and among the volcanic steam is the smoke of a volcano, while the exact palace whose power and added shell is all that time has left, and since the middle of Duomo, Santa Maria, a volcanic steam is the smoke of a volcano. Now, raised by about authority, those heavy fish are bringing to shore to-morrow's breakfast for the people of the neighborhood now.



ROADSIDE SIESTA IN THE NOONDAY HEAT BY A SHADY BACK STREET OF SAN REMO

While thousands of visitors throng in hundreds about the gay promenade and bright villas of the new town of San Remo, the old city, wringing with its twisted, decayed streets a steep hill, is yet one of the most attractive localities of the Riviera Italian. The wanderer who cares to lose himself aside in these ways, narrow, wayward, light upon each a scene as this, with the smiling squares grouped about their flower beds and perhaps just fresh a talent made tapping the cobbles



ISTRIAN PIETY AND PROPRIETY PASSING THE TIME OF DAY AFTER THE MORNING SERVICE

A sober, duster-clad throng has gathered outside the church at Dignano on this Sabbath morn. The women's coiffures, especially, are conspicuous for their strange undriven and lack of beauty coloring. The men's attire is less notable, and a couple of "blue-jackets" break the monotony of the scene. Istria is a rugged, sea-bordered country, very busy in the summer, which is inhabited chiefly by "Vingo-Slav" shepherds; most of the Istrian population dwell in the low coastal lands.



PATIENCE SHELTERED IN BORDIGHERA'S ROMAN GATEWAY

Like the old town of San Remo, the old town or upper quarter of brightening Bordighera comprises a maze of narrow streets built on steps up the hill slope, the tall houses being mutually supported by overhanging eaves. Wheeled traffic is impracticable in these stepped carseways, and donkeys patter up and down the cobbles bearing whatever loads the people cannot carry on their heads.

Photo, Horace W. Nicholls



GOSSIP IN THE VIA SAN GIUSEPPE, IN OLD SAN REMO

Very different from the spacious promenade of the new town of San Remo are the labyrinthine alleys of the old town. Here the crowded houses rise, tall and rugged, above the cobble streets that form narrow stairways up the hill, linked overhead by arches for mutual support in time of earthquake. But though the houses lack external grace, they shelter cheery, amiable people

Photo, France W. Niselle

whose shallow intelligence takes into account only material prosperity, I take leave to doubt. The industrialised Italian loses much of his national charm. His manners are still pleasanter than those of industrials in other countries. He takes a pride in keeping clean and in dressing well when he has done his work. But he is easily duped. He is

credulous, easily influenced, fit for treasons, stratagems, and spoils, as was shown both by the short Socialist attempt at domination and by the dictatorship of the Fascisti which followed it.

Divorce the Italian from the soil and his character changes—not for the better, but for the worse.



BEAUTIFUL RUINS OF THE FORUM ROMANUM, THE CENTRE OF THE LIFE OF ANCIENT ROME

Rome, the city built on seven hills, was for many centuries the mistress of the world and was known as the Eternal City, so brightly and magnificent was this country of the Roman Empire. But to-day little remains of that glorious epoch, the Forum being its most notable relic, which, as our photograph shows, is a mere mass of ruined temples and monuments, the great architectural beauty of which is eloquent of the splendour of the departed Empire.

Photo, Donald McLeod

Italy

II. The Rise & Progress of Italian Nationhood

By Edward Hutton

Author of "Italy and the Italians," etc.

THERE could scarcely be found a better example of the modern energy and vitality of what we call nationality than the country whose history we are about to consider. The nineteenth century gives us two major examples of this energy, overwhelming in their force—the achievement of nationhood by the Germans and by the Italians. Of these the latter is not only the more complete and significant, but, rightly considered, is perhaps the most impressive and the most lasting political achievement of that great creative time.

That Italy should have been so late in achieving unity and nationhood might at first sight seem difficult to account for; but on closer examination we shall easily discern the reasons for it, not only in her political history and in her geographical position, but especially in her spiritual relations to the rest of Europe.

These spiritual relations exist not only in a strictly religious sense, in which she appears as the seat of the Papacy and the source of the Catholic Faith, but also in the sense that she was the mother and the generous parent of all civilization and humanism: so that it was from her we learnt not only to plough, but to write, to paint, and to think; and from her we learnt the story of the past, and even of our own past.

The great international position thus given her, obscured for many centuries, as it were, her own identity; though that she was always passively aware of this is borne witness to by the fact that it would be impossible to find an Italian of to-day who would not claim that the first and complete impulse towards a realization of Italian nationality was expressed by Dante Alighieri at the beginning of the fourteenth century.

Italy Bound up with Rome

The history of Italy properly begins with the foundation of Rome (753 B.C.), and just as the history of Italy begins with that of Rome, so it has no existence apart from Rome. By 265 B.C. the whole peninsula south of the Apennines was in reality subject to Rome, though the genius of Roman diplomacy had, in nearly every case, known how to mask that subjection by infinitely various terms of agreement. The great test of this achievement came with the second

Punic War (218-201 B.C.), in which the Semitic and essentially commercial power of Carthage, based on the command of the sea, was overthrown, and Rome was saved, and with her Italy and Europe and all that we value in life to-day.

This decision was achieved largely by the loyalty of the eighteen Italian colonies, and finally by the defeat of the Carthaginian armies at the Metaurus 207 B.C. The Roman energy was immediately directed to the subjection of that great continental province to the north of the Apennines, without the assistance of which Hannibal and his Carthaginian armies would have been helpless.

Collapse of the Imperial Authority

Cisalpine Gaul was subdued by 191 B.C., and during the ten following years it was brought into the Roman road system and the formal Roman administration; but until the very end of the Republic it remained a separate province; from 43 B.C. it became a part of Italy, which thus attained its natural confines.

The destruction of the Carthaginian power had other results besides the Roman conquest of Cisalpine Gaul. The whole of the Mediterranean was brought into the Roman system; Corinth was occupied in the same decade as that which saw the destruction of Carthage; Greece, Syria, Egypt were to follow; the Mediterranean provinces of Spain, the corresponding belt of Southern Gaul, the fruitful littoral of Northern Africa fell into the hands of Rome.

It was a world in itself, but without confines. It was to find these confines that Rome was compelled to conquer the whole of Spain, and, most important of all for the future, Gaul and Britain, and to push into the Germanies, until the final frontier of that world was found—the lines of the Rhine and the Danube.

Thus was Italy established as the head and heart of Europe, with Rome as the soul thereof. In the moment of her maturity, as has been well said, she accepted the Catholic Faith as her religion.

Of the real causes of the decline of the Roman administration we are for the most part ignorant. The spectacle we see is that of a great and wealthy military State, gradually becoming inefficient and threatened with bankruptcy. In all this failure and consequent anarchy, Italy,

though distracted by mutiny, by invasions, by conquest and re-conquest, remained the still beating heart of that universal thing, which was in paralysis; while Rome more and more appeared as its soul, as, little by little, the heir of that universal government appeared in the Catholic Church.

After a distracted century, which began with the invasion of the mutineer Alaric (A.D. 410) and the threat of the mere barbarian Attila, the imperial authority collapsed (476) in Italy, where the barbarian Odoacer, another mutinous soldier of the Roman service, established himself until overthrown by Theodoric, King of the Ostrogoths, at the re-conquest of Constantinople.

Light Appears Amid the Darkness

This great man and his great minister Cassiodorus, though they used Roman forms and Roman laws, for there were no other, were unable to establish a permanent State. Constantinople, under Justinian, finally cleared out the Ostrogoths in the bitter re-conquest of Italy by the armies of Belisarius and Narses (553), and Italy again entered the Imperial administration, being governed by an Exarch at Ravenna.

The country, however, was helpless before the new invaders that appeared in 568, when the Lombards overran Northern Italy, and in the following two hundred years practically extinguished the Imperial authority in the peninsula. Indeed, it may be said that only Rome remained, and was herself on the eve of falling into their hands when the new Latin authority at last declared itself, all this darkness and confusion was suddenly penetrated by a great light, and the Pope, Stephen II., crossed the Alps and persuaded Pepin to march upon Italy. Pepin was King of the Franks, and the Franks alone of all the barbarian peoples were Catholics. They came and they conquered; they took from the Lombards a great part of the Exarchate and gave it to the Roman Church.

Charlemagne Crowned by the Pope

Later, in 774, Pepin's son, Charlemagne, entered Italy again at the call of the Pope, Adrian I., broke the Lombard kingdom, and gave practically the whole of the Exarchate, the seat of the Imperial authority, to the Church. The new Latin authority in whose hands the future of Europe was to lie for so many hundred years had appeared. It was the Pope. And Italy and Rome were once more to be the seat of a universal authority in Europe. On Christmas Day, 800, the Pope re-established the Empire in the West by crowning Charlemagne as emperor.

This tremendous act, the crowning of Charlemagne by the Pope, followed though it was by enormous disaster, in which Europe was imperilled as never before or since, was the beginning of the resurrection of Latin power in Europe; of Latin thought and order and civilization. Upon it, rightly understood, stands the whole of the medieval and, therefore, of the modern world. The peculiar and special development of Italy, not on national but on universal lines, really depends upon it.

It involved enormous consequences, among others these: that the best energies of Italy, as of the Germanies, for the Imperial authority became German with the Ottos, were intent not upon a particular but upon a universal thing, and the dream of a universal authority in Europe faced, with an ever-decreasing chance of success, the passion of nationalism, which was to be its relentless foe.

Italy, when the Middle Age began to emerge from the Dark Age in the tenth and eleventh centuries, was the battlefield and the bone of contention of the two universal powers—the Papacy and the Empire. The donations of Pepin, of Charlemagne, and later of the Countess Matilda, had established the Papacy as a great Temporal Power in Italy, which endured until 1870; but its very existence as such was necessarily contested by the Empire.

Conflict of Papacy and Empire

To defeat the German Emperors the Popes successively used in Italy the Normans, the French, and the Spaniards, as they had called in Pepin and Charlemagne against the Lombards. Thus, in the earlier medieval Italy, with the exception of Venice, which was founded by the refugees from the mainland in the time of the barbarian invasions, and was by its geography inaccessible, and therefore independent, every city and every province of Italy was a fief of the Church or of the Empire, and later, more especially in the north and centre, became passionately Guelph—i.e., anti-imperial, or Ghibelline—i.e., pro-imperial.

The Papacy, which in Italy was certainly very much more national than the German Imperial Power could ever be, succeeded in finally ruining that power in Italy with the defeat and fall of the Hohenstaufen by means of the Angevin she had called into Italy. But long before then the burgher classes and the merchants had created the cities and the communes by their energy, and were busy, first in curbing and then in expelling the nobles, almost exclusively of Teutonic descent, who had been introduced into Italy as the representatives or the dependents of the Imperial power.

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The rise, the splendour, and the decadence and disappearance of these city communes, especially in Lombardy and Tuscany, fills the Middle Age in Italy; and though not a single one of them remained free beyond the middle of the fifteenth century, the world owes them more than it is ever likely to acknowledge on account of their enormous service to all that we mean by civilization, culture, and political freedom.

It is impossible here to put the reader in possession of the variety, the political confusion, and the energy of Italy, when, in these little cities, nothing less was accomplished than the resurrection of

Roman law (Irnerius), and the formulation of canon law (Gratianus), the creation of modern art (Giotto, Donatello), of a vernacular literature which has influenced the entire world (Dante, Petrarch, Boccaccio), the revival of learning (the Humanists of the fifteenth century), the birth of natural science (the medical school of Salerno), the erection of the first European universities (Bologna and Padua), the inspiration and the energy of the mendicant orders (S. Francis, S. Thomas Aquinas, S. Catherine of Siena, S. Bernardine).

Meantime the Papacy, which with Gregory VII. had begun its great rôle of



THE KINGDOM OF ITALY AND ITS DEPENDENCIES

arbiter of the world, and with Innocent III. (d. 1216) seemed to have reached its goal, became the creature of France with the death of Boniface VIII., and a few years later the Babylonian captivity in Avignon, which endured through the great part of the fourteenth century. But with the decadence of the Imperial power and the absence of the Papacy, Italy generally became subject to a host of despots, who without legitimacy of any sort seized power wherever they could.

Tyranny of the Great Families

Thus appeared the Sforza, first in Ancona and later in Milan, the Scaligers in Verona, the Baglioni in Perugia, the Malatesta in Rimini, and, indeed, though differently, the Medici in Florence, together with a host of others—individuals of great personal force, condottieri as in the case of Sforza and Malatesta, who seized what they could for their own personal benefit, and sometimes became, as in the case of the Medici especially (who rose from the merchant class to the rule of Florence, in which they preserved the outward aspect of a democracy), great patrons of the new learning and of art. One family of despots—the house of Este at Ferrara and Modena—stands apart by reason of ancient blood and long-established sovereignty.

In so far as the States of the Church (Umbria and the Marches) were concerned, the minor usurpers were cleared out by a great Spanish captain in the service of the absent Pope, Cardinal Gil d'Albornoz, who largely restored the Papal authority, which was not fully reinstated, however, till the end of the great schism and the election of Martin V. as Pope.

Emergence of the Italian States

The fifteenth century saw this work thoroughly achieved, and the emergence of five great States in Italy—namely, the Papacy, Naples, Milan, Florence, and Venice. Of these five States Venice was the most powerful. But this was not to endure. In 1494 Charles VIII. invaded Italy at the call of Milan, conquered Naples in the following year, but lost it in 1496. Three years later, Louis XII. joined Venice and conquered Milan; but in less than ten years we see the League of Cambray formed against Venice, which temporarily loses its possessions on the mainland, and Spain, or rather the Emperor Charles V. and the King of France (Francis I.) from 1515 dispute the real mastery of the peninsula, till in 1525 Francis is taken prisoner at Pavia. The Treaty of Cateau-Cambresis (1559) established the Spanish predominance.

Thus by the end of the sixteenth century there remain but two great Powers in Italy, the Papacy and Spain, with Venice a bad third, and rapidly declining, but with the Duchy of Savoy, under Charles Emmanuel I., becoming an essential factor in Italian politics. All Tuscany had been formed in 1569 into a Grand Duchy under Cosimo de' Medici, the title of Grand Duke being granted him by Pius V.

The Protestant Reformation had largely no effect or influence at all within the peninsula, except in so far as it caused a reaction in the Catholic religion and policy. The genius of the people was against it.

It is usual to consider the seventeenth and eighteenth centuries in Italy as a period of repose, but the achievements of Galileo, Campanella, Tassoni, Vico, Muratori, Tiraboschi, Gravina, Paroni, and Alfieri, to name no others, are sufficient to expose the superficiality of this judgement. Politically Italy was still universalist, indifferent to the nationalism that was springing up more and more fiercely all round her. By the Treaty of Utrecht, 1713, Austria succeeded Spain in Milan and Mantua, and in 1737 obtained the Grand Duchy of Tuscany, and, later, the Spanish House of Bourbon entrenched itself in the kingdom of Naples.

Effects of the Congress of Vienna

It was upon this sleeping country, hardly aware of its own existence as a nation, and certainly unaware of the modern world, that the Soldier of the Revolution fell. The ancient Republic of Venice was extinguished by his guns in 1797, the greater part of Northern Italy became the short-lived Cisalpine Republic, the more ephemeral Ligurian (Genoa) Roman, and Parthenopean (Naples) Republics followed in 1798 and 1799. The Cisalpine Republic became the Italian Republic (1801), and ultimately was merged in the Napoleonic kingdom of Italy.

During the brief English protectorate of Sicily in 1812, that island had been given a constitution. It must be said, however, that of all the Italian States, Piedmont alone had developed any trace of national character. But the fall of Napoleon and the Congress of Vienna restored the old situation, save that it left Venice subject to Austria, which thus became really mistress of all Northern and Central Italy, except for the States of the Church.

Italy then appears as consisting of the following States: The Papal States, the Kingdom of the Two Sicilies (Naples, the South, and Sicily), the Kingdom of Sardinia (Piedmont and Sardinia), the Grand Duchy of Tuscany, the Duchies of

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Modena, Parma, and Lucca (all with Austrian or Bourbon princes), and the Republic of San Marino. Lucca was a duchy under the Bourbons from 1817 to 1847. In 1847 the Duke of Lucca became Duke of Parma, and Lucca was annexed to the Grand Duchy of Tuscany. Lombardy, Venice, Trent and Trieste and Istria remained part of the Austrian Empire.

From a modern point of view a more artificial state of affairs could scarcely be imagined. Italy was, in fact, "a geographical expression." There was, indeed, but one independent national

was to be formed and to grow. The annexation of Genoa to Piedmont in 1814 was the first step towards the union of the States of Italy into one nation.

It is part of the irony of things that the first step in that glorious achievement, as the last, was taken by a people who, as Bersezio says, did not even know that they were Italian; while it was De Maistre, a Savoyard born at Chambéry, a man who regarded the Pope as the source of all earthly authority, who advised Piedmont to "cultivate the Italian tendencies, they are born of the Revolution. Your method of proceeding—timid, neutral,



MODEL FARM PREMISES OF A SANDSTONE-CUTTER OF SETTIGNANO

The homely little village of Settignano lying on the southern slope of the hill of Fiesole is famed as the birthplace of Desiderio da Settignano, the celebrated Italian sculptor, pupil of Donatello, of the fifteenth century. Large quarries of sandstone, of which the hill is formed, surround the village, and the inhabitants are still known by the name of "stone-cutters"

State in Italy—Piedmont, with Turin as its capital and the House of Savoy as hereditary ruler. It was round this State—and, as it proved, this House—that the unity of the whole country was to be formed. But this was by no means clear from the beginning.

It is true, however, that it is in Piedmont alone, the least Italian province in Italy, that any trace of national character capable of action was to be found at this time. Piedmont alone possessed the necessary independence, stability of institutions, scarcely touched by the Revolution, and tenacity, to be that nucleus upon which the modern nation

suspensive, balancing—is destructive. Let the King make himself head of the Italians. This is vital, essential; words fail me, but this is my last word, my last expression—if we stand uncertain and become an obstacle, requiem eternam."

The forty years that followed after the Congress of Vienna had thus apportioned Italy between the Pope, Austria, the Spanish Bourbon, and the House of Savoy, are full of a restless, if obscure, revolution, chiefly against Austrian rule; and this movement gradually forms itself under the banner of Piedmont, whose Prime Minister, Cavour, becomes the great brain of the new Italian unity, of

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which Mazzini is the voice and the prophet, and Garibaldi the soldier.

It is essentially of the Revolution, this movement—the Revolution is its impelling force, as we see in the figures of Mazzini and Garibaldi; but this force is controlled, used, and finally mastered by the brain of Cavour, who places Piedmont at the head of it, and assures its success. Thus the achievement of the unity of

was finally defeated at Novara, and the first war for Italian independence ended with the heroic defence of Rome against the French by Mazzini and Garibaldi, and of Venice against the Austrians by Daniele Manin in 1849.

The second stage is reached ten years later. In 1859 Cavour is in alliance with France; a second war of independence is declared, and, with the help of the

French, the Austrians are defeated at Marstall (May 20), Palestro (May 31), Magenta (June 4), Marignano (June 8), and Solferino (June 24). Meantime, from Florence, Parma, and Modena the foreign princes had retired, and insurrection had broken out throughout the Papal States. The unity of Italy seemed to be within the grasp of Cavour, when suddenly he learned that, on July 8, Napoleon had deserted him and made an armistice with Austria.

There followed the "infamous treaty" of Villafranca, which the King of Sardinia was obliged to sign. By this treaty Lombardy was annexed to Piedmont, but Italy was left still in chains and still separated. The whole country was dismayed at such a peace; agitations arose in Milan, Florence, Modena, Parma, and other cities, and finally Count Cavour, enraged and disgusted, resigned.

Meantime, Garibaldi exhorted all Italy and all Italians to arms (July 19). The Grand Duke of Tuscany abdicated (July

21). In the following months Tuscany, Modena, Parma, and the Romagna entered into an alliance and declared for annexation to Piedmont, and by October economically they were one. That autumn was full of work.

In the following January Cavour was again called to office. In March annexation to Piedmont was voted by universal suffrage (plebiscite) in Parma, Modena, Romagna, the Marches, and Tuscany, and was accepted by the King. Meanwhile the French had been bought off by the surrender of Savoy and Nice, and their troops were withdrawn from Italy in May.

Far more glorious deeds were about to be accomplished. In November, 1859, Garibaldi had retired from the Piedmontese service. In May, 1860, he sailed



CHRISTMAS PASTORALE PIPER OF CAPRI

He follows a hereditary calling and pipes before the shrines and in the houses of the islanders at Christmastide, for the shepherds played at the birth of Christ and he holds that this act of devotion should be annually repeated.

Italy was an act of the Piedmontese Government, whose reigning House then ascended the new throne of Italy. Italy was created as a political reality by a force outside herself, and Massimo d'Azeglio realizes this when he says: "Having created Italy, it remained to create Italians."

The innumerable incidents of this revolution, with its conspiracies, assassinations, risings, guerrilla war and reprisals, cannot be followed here in detail. It must be enough to mark its stages.

The first of these stages may be said to be the formation of the Young Italian Party by Mazzini in 1831. There followed the insurrection in Lombardy and Venice, in March, 1848, which was supported by Piedmont. But the army of Piedmont

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with his Thousand from Genoa, landed at Marsala, in Sicily, assumed the office of Dictator, defeated the Bourbon army, and forced the Neapolitan Government to agree to evacuate the island. In August he landed at Reggio, in Calabria, and in September entered Naples, the King retiring to Gaeta. There followed the revolt of the Papal States and the entry into official action of Cavour.

Kingdom of Italy Established

On Sept. 11 the Piedmontese troops entered the States of the Church, defeated the Papal army at Castelfidardo on the 18th, and took Ancona on the 29th. On Oct. 4 Victor Emmanuel II. took command of the army of Piedmont. On the 15th he marched on Naples. Garibaldi had defeated the Neapolitans at Volturno on Oct. 1, the King defeating them at Isernia on the 17th; on the 26th King and captain met, and Garibaldi greeted Victor Emmanuel with the title "King of Italy."

On the 21st, by plebiscite, Naples and Sicily had voted for annexation to Piedmont. On Nov. 7 Victor Emmanuel entered Naples as King, and Garibaldi retired to Caprera. The fugitive King of Naples was besieged in Gaeta, which on Nov. 3 was attacked by sea; but the attack was prevented by the French fleet, which did not retire till the following Jan. 19, when the fortress surrendered after heavy bombardment, and Francis II. retired to Rome.

On Feb. 18 the first Italian Parliament assembled at Turin, and declared Victor Emmanuel II. King of Italy. On March 31 following, Great Britain recognized the Italian kingdom and Italy as a nation. The French recognition followed on June 24, eighteen days after the death of Cavour (June 6).

Active Protest of the Papacy

The Pope not only protested against the new kingdom, but all Naples was unsettled by clerical intrigue. It was recognized that Italy was incomplete without Rome, its historic head and capital city. The next ten years, filled as they are by minor intrigues, are really a period of waiting for the opportunity to enter Rome—Florence, in 1864, being proclaimed the capital of Italy. Garibaldi, the great if impatient captain, moves across the scene a little tragically, enters Sicily, and at Marsala calls for volunteers and gives his watchword, "Roma o morte." The Italian Government was obliged to act, and presently at Aspromonte made him prisoner (Aug. 29), but on Oct. 5 he was pardoned.

All was going well, and the new kingdom gradually establishing itself, when war

broke out between Prussia and Austria (June 18, 1866). With the former Italy had allied herself in the previous May. On June 23 the Italian army crossed the Mincio against Austria, and was defeated at Custoza on the next day. That was a year of defeats for Italy. In July the Italian fleet was utterly beaten by the Austrians at Lissa. But Prussia made up by her victories for the Italian failure, and by the Treaty of Vienna Venetia was freed and by plebiscite voted for annexation to Italy (Oct. 21, 1866).

In the following year Garibaldi was again busy, notwithstanding the defeats of the previous year, in organizing attacks upon and risings within the Roman territory. In spite of the efforts of the Italian Government he succeeded in crossing the frontier, in defeating the Papal troops, and in taking Monte Rotondo. Inevitably this brought in the French, whose army arrived in Civita Vecchia, two brigades entering Rome for defence of the Pope. There followed Garibaldi's defeat at the hands of the French and Papal troops at Mentana (Nov. 3).

Rome, the Capital of United Italy

Less than three years later the real opportunity for the occupation of Rome offered itself with the outbreak of the Franco-Prussian War (July, 1870). The Pope could no longer expect help from France, the French troops were withdrawn, and in September the Italians entered Papal territory, occupied Viterbo on Sept. 12, and Rome itself, after a formal resistance and attack, on Sept. 20, by a breach in the Aurelian Wall by Porta Pia.

By plebiscite the Papal territory voted for annexation to the Italian kingdom (Oct. 2). On Dec. 5 the King declared Rome to be the capital of Italy, and the city which had for nearly 2,000 years been the capital of the world became the capital of the new Italian kingdom.

Thus was Italy finally established as a nation in some fifty-five years from the Congress of Vienna which had divided her up as one divides a dead body. It was not too hard, one might think, to get rid of the petty Austrian or Spanish princelings or kings, or even, with the military assistance of the French, to turn Austria out. It was, however, a different thing to dispose of the Papacy—which, in fact, had an indefeasible right in history, and a citadel in the majority of Italian hearts.

Rome has become the "capital of Italy," but it will always remain the city of the Pope for the rest of the world. Nor is there any real danger of conflict. If the last thing the Pope desires is to leave Rome, the last thing Italy desires

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is to see him go. The first years of bitterness are over already, and the sweetness of the Italian temperament, as well as the historic sense and, indeed, the very acute sense of advantage of the Italian people, will easily accommodate and later welcome the presence of the Pontifex Maximus in the Eternal City. What danger of trouble there may be would arise from a situation in which the Italian Government and the Papacy were in too close accord, which might well be a source of suspicion to the rest of the world.

The last fifty years of the history of Italy, 1870-1920, have been chiefly complicated by the establishment of the country upon a sound financial basis, by certain Colonial adventures, and by the Great War of 1914-1918.

The protagonists of the long struggle gradually disappeared—the great Cavour had died in 1861; Mazzini passed away in 1872; Victor Emmanuel in 1878, and within a few days Pope Pius IX. followed him; Garibaldi alone remained, to die at Caprera in 1882. A later figure, lesser, it is true, than these heroes, but one who had played a very great part in the financial problem of the kingdom, lingered on to die in 1884—Signor Sella, Minister of Finance.

Colonial and European Policy

The attempts of the Italians to colonise in Africa have not been very successful. In 1885, following a trading company, they were officially in Massawa, on the Red Sea, where they established a government. In 1888 Italy annexed the place. This was the beginning of the Colony of Eritrea. The colony of Italian Somaliland, which lies between British Somaliland, Abyssinia, and Kenya Colony, was another attempt to establish a successful colony in Africa. These colonial adventures involved Italy in a war with Abyssinia which, in 1896, culminated in the disastrous battle of Adowa, where 7,000 Italians fell and 1,500 were taken prisoner.

In 1912 Italy obtained the territories of Tripoli and Cyrenaica from Turkey. At Paris, in 1919, Italy was able to retain possession of the island of Rhodes which, with the rest of the Dodecanese, she had held since her war with Turkey, and to obtain certain territorial privileges in Asia Minor.

During the years between the final establishment of the Italian kingdom and the Great War, Italy had been well governed and administered, had become solvent and even well-to-do, and more and more had come to count for something in the councils of Europe. She ranked as a first-class Power, a position which the Great War showed to be a reality. The chief Ministers under whom she gradually

attained this position were Crispi, Giolitti, and Sonnino.

As Europe more and more came to be divided into two camps, Italy, who as an insurance against her old enemy Austria had joined the group known as the Triple Alliance (Germany-Austria-Italy) came to play a moderating part. She is believed to have made a Mediterranean agreement with Great Britain, and though it was never in her power to maintain a balance, she inclined steadily towards a central policy, leaning, as things grew worse, towards the group France-Russia-Great Britain, and at Algeiras played a very useful role.

Italy's Part in the Great War

When war broke out in August, 1914, Italy, though a member of the Triple Alliance, declared her neutrality because, as she claimed, the war was a wanton attack on France and Russia. Her neutrality had very great consequences. It gave France and her Allies the moral victory from the first, and it materially saved the situation, which would, to say the least, have been much more serious even than it was in the early weeks of the war had an Italian army attempted to outflank the French upon the south-east.

In May, 1915, after the signature of the Treaty of London, Italy entered the war on certain terms, most of which she was to forgo. For long, quite alone, she successfully faced and thrust back the larger Austrian army which opposed her, and was successful in entering Gorizia. Many of her heroic soldiers were for years fighting at such a height among the Alps that they were for long months amid the snow.

Victory—and After

In October, 1917, she suffered her first real setback. This was at Caporetto, and it developed into a serious defeat, in which her Second Army was destroyed and she lost 2,500 guns. Driven back on to the Tagliamento, she fell back on to the Piave, where she stood at bay. By this time English and French armies and guns were in support, though not in action, and they remained to assist her till the victory of Vittorio Veneto (October, 1918), on the eve of the German collapse. The marvellous and wholly Italian stand upon the Piave is one of the greatest glories in Italian history.

At Versailles, Italy played a far less brilliant part than might have been looked for. The countrymen of Machiavelli were quite overmatched and outplayed by the Americans, the French, and the English. Baron Sonnino, the Italian Foreign Minister, had, in fact, a case that circumstances, which the war

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had developed, made almost untenable; he was a man who would have been in place rather at the Congress of Vienna, among gentlemen and diplomats, than at the Conference of Paris among the representatives of the American, French, and British democracies. They were far too well practised in the "new" diplomacy and the "new" politics for him to be able to cope with them, or even understand them.

Italy emerged from the war victorious, with her Allies; but, like every country caught in that appalling catastrophe, she emerged enormously weakened in every department of life, the bonds of her

society loosened, her finances in chaos, her lira worth about a quarter of its normal value, and burdened with huge foreign and internal debts.

Like France and Belgium and other countries, she beheld more than one of her provinces devastated and in ruin. Her loss in dead reached the awful total of six hundred thousand.

To balance this, she may be said to have gained at last her natural frontier of the Alps, with Istria, but not Fiume, within the kingdom. To-day, while yet reaping the aftermath of war, she faces an uncertain future, perhaps with more hopefulness than any of her late Allies.

ITALY: FACTS AND FIGURES

The Country

Central peninsula of southern Europe. Includes Sicily, Sardinia, and smaller islands; also, since the Great War, the Trentino, Gorizia, Gradisca, Alto Adige, Carniola, Trieste, and Istria. Total area about 118,130 square miles; population about 40,070,000.

Dependencies include (1) the Colony of Eritrea, on the coast of the Red Sea, area about 45,800 square miles, coastline 670 miles, population 405,700; (2) Italian Somaliland, East Africa, area 139,430 square miles, population about 650,000; (3) Tripolitania and Cyrenaica, or Libya Italiana, in North Africa, area about 406,000 square miles, total population estimated at about 1,000,000, of whom 30 per cent. are Arabs, 40 per cent. negroes, 20 per cent. Jews, and some 10 per cent. Europeans; (4) Concession of Tientsin, area about one-fifth of a square mile, population about 10,000, mainly Chinese.

Government and Constitution

Limited hereditary monarchy. Legislative authority vested in King and Parliament of two Houses: Senate consisting of princes of the Royal blood and unlimited number of Senators nominated by the king for life, and a House of Deputies (535 in number). Universal suffrage for men and women twenty-one years of age, and for men less than twenty-one who performed military service during the Great War. Proportional representation and scrutin de liste introduced in 1919. The kingdom is divided into 508 electoral districts, subdivided into 19,508 sections. Duration of Parliament five years. Chief elective local administrative bodies are the communal and provincial councils, members of which are elected for four years.

Defence

Service in army or navy compulsory and universal for nineteen years from the age of twenty—two years in regular army, six years in reserve, four years in mobile militia, seven years in territorial militia. Active army establishment (1921), 250,000 men. Military police (Carabinieri) recruited by selection from army. Special African corps of 8,600 in Erythraea, and native corps of 4,700 in Italian Somaliland.

Navy includes five Dreadnoughts, three pre-Dreadnoughts, three armoured cruisers, eighteen light cruisers, scouts and flotilla leaders, two torpedo gunboats, sixty-five destroyers, ninety-

one torpedo boats and forty-six submarines. Personnel of over 1,000 officers and 40,000 men.

Commerce and Industries

Of 71,652,592 acres, 65,995,000 are under crops. Chief products: Cereals, timber, wines, maize, olives, oil, beans, chestnuts, rice, potatoes, lentils, fruit, sugar-beet, hemp, flax, cotton, sugar-cane, and flowers. Principal industries are hemp, linen, silk and cotton spinning, silkworm rearing, fisheries, and the manufacture of straw and felt hats, pottery, glass, alabaster, mosaics, laces, and motor-cars.

Mining developed in Sicily, Tuscany, Sardinia, Lombardy, and Piedmont: sulphur in Sicily, zinc and lead in Sardinia, marble, iron, copper, lead and quicksilver in Tuscany, and iron in the Abruzzi and Elba. Over 46,000 employed in quarries, over 2,304,000 in industrial establishments, and about 162,760 in the fisheries. Imports in 1920 (wheat, coal, and coke, and raw cotton important), estimated at £634,485,437; exports (raw silk and cotton manufactures important), £312,151,668.

Mercantile marine, 603 vessels of 1,075,200 gross tons. Normal value of the lira, 25.22½ to £1 sterling; in January, 1923, about 96 to the £.

Communications

Railway lines, 9,741 miles (8,761 State owned). Telegraph lines, 35,205 miles; telephone lines, 19,374 miles.

Religion and Education

Religion mainly Roman Catholic, but freedom of worship general. Education regulated by the State, which maintains public schools of every grade; religious instruction given where parents desire it; only lower grade instruction compulsory. Various disabilities imposed on illiterates. There are seventeen State universities, four free universities, and three institutions of university rank, in addition to technical establishments and a national institute for the instruction of illiterate adults.

Chief Towns

Naples (population 697,000), Milan (663,000), Rome, capital (600,000), Turin (452,000), Palermo (346,000), Genoa (300,000), Florence (242,000), Catania (217,000), Bologna (189,800), Venice (168,000), Messina (150,000), Leghorn (108,600), Bari (109,000), Padua (105,000), Ferrara (102,500).



THE WATERMAN'S KNOCK IN TRIPOLI'S STREETS

Water supply in Libya is a problem which presents serious difficulties to the Italian engineers seeking to increase the productivity of the soil by irrigation and the health of the population by provision of pure water. Until Libya passed into Italian possession this vital matter was neglected, and even to-day water-sellers go from house to house distributing water of doubtful purity in their goatskin vessels

Italy

III. Peoples of Her Colonies in Africa

By L. J. S. Wood

Correspondent of "The Times" in Italy

OF the European States possessing direct or indirect control of the Dark Continent, Italy occupies a relatively subordinate position after Great Britain, France, Portugal, and Spain. Before her unification was completed she turned her eyes towards Tunisia, and for ten years after 1864 she cherished hopes of extending her influence over that part of North Africa.

Forestalled, however, by the French occupation of Tunisia in 1881, Italy adopted a forward policy in the Red Sea littoral. To-day, apart from the Tientsin Concession, all her overseas possessions are in Africa—Eritrea, the eastern portion of Somaliland, and Tripolitania and Cyrenaica (Libya Italiana).

The future of Italy's North African possessions lies in the land. As a trade outlet for products brought by caravan from the far interior they have yielded place to the Gulf of Guinea on the one hand and the Sudan railway on the other. Deposits—sulphur known, phosphates believed in, minerals guessed at—take second place to agriculture and pasturage. The climate is very similar to that of the drier parts of Southern Italy and Sicily, but favours the cultivation of such tropical products as the date palm.

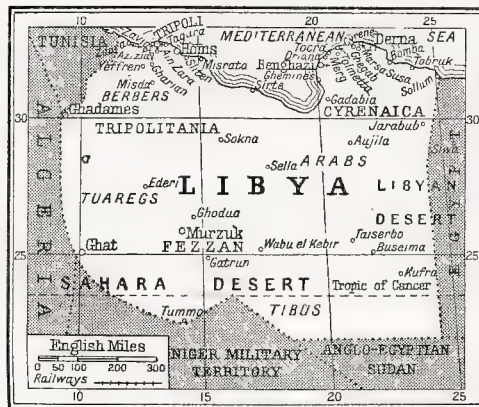
Much, if not all, depends on water, in particular degree the much-argued question of the soil of the coastal plain of Tripolitania. In this plain of from sixty to seventy

miles wide, between the sea and the mountainous tableland, with its spur to the sea near Homs, there are semi-nomad tribesmen, living in tents, with well-defined grazing ground and sowing barley regularly, but there is a large amount of land capable of cultivation, given water, though at first sight it may have an appearance of desert through having been out of cultivation for so many hundreds of years.

Except for one small stream at Derna there is no permanent river in the two provinces; there are torrent-beds, filled in the rainy season but dry for more than half the year, and there are wells. Wherever a satisfactory supply of water has been found there is a fertile oasis, generally on the coast. The rainfall in Tripoli averages sixteen and a half inches, in Cyrenaica it ranges from eight to twenty-three and a half inches. To be made profitable, agriculture will depend on irrigation by reservoirs and conduits for the water from the hills and on raising water undoubtedly percolating underground at varying depths.

Cyrenaica holds more promise than Tripolitania; the slopes of the hills

approach the sea more closely; its most fertile zone is the high ground extending from south of Benghazi as far as Bomba, called from its fertility and altitude, the "Green Mountain"—in comparison with the sandy steppes of the Great Libyan Desert,



ITALIAN LIBYA



NATIVE VALOUR ENHANCED BY DISCIPLINE

A soldierly and dignified figure despite his bare feet, and a born fighting man, this is an Askari trooper of the squadron of native cavalry included in the special African corps in Eritrea that is a substantive part of the Italian army

with its few oases, lying behind. The development of Libya Italiana has been retarded by the Great War, but the difficulties caused by restless and ambitious tribal chiefs are being eliminated methodically, and the natives—Berbers happily, Arabs with quite willing resignation—are settling down to the life of peace and gentle cultivation of the soil and pasturage with which they are contented if left undisturbed.

The word "Arab" is often used as a generic term in speaking of the population of Tripolitania and Cyrenaica, but the old Berber stock forms a very considerable

proportion of this. The Berbers are a steadier race than the Arabs, contented with agricultural life, with less innate fighting tendencies. Nor is it correct now to look on the Arab of that district as nothing but a predatory fighter. He, too, now tends to settle down in a quiet life on his holding unless stirred up by some too-enterprising chief or instigator from outside.

In the region of Ghadames and Ghat the Tuareg element is strong, while the Fezzan is inhabited by a negroid population with some Arab and Berber admixture. Races have mixed, indeed, in an extraordinary manner, in the coastal towns and villages at least, the mixture of Arab, Berber, and negro from the interior producing "the bulky thick-lipped negroid, almost black, the slender thoroughbred of the pious legend, hook-nosed and bronzed, the white-faced degenerate that is not uncommon in the littoral,

and intermediate types as well." The negro admixture follows naturally from the close connexion between the Barbary States and the regions of the Niger and Lake Chad. Many generations of slave-raiding in the interior have had their inevitable effect.

The ex-Turkish provinces of Tripolitania and Cyrenaica were gained by Italy as a result of the war with Turkey, under whose domination they had been for less than a hundred years after a long independent existence as one of the Barbary States. Economically and commercially Italian interests and

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activity had been strong on the Libyan coast, and the region between French Tunis and British Egypt had long been regarded as Italy's sphere of influence. War was declared on Sept. 29, 1911. In November of that year the two provinces were formally annexed, and were surrendered by Turkey at the Peace of Lausanne, Oct. 15, 1912, but the resistance of the natives continued during 1913 and broke out again as a result of the Great War.

The native population of Tripolitania is prevalently Mussulman of Malechite rite; there are a fair number of Jews,

a few Maltese, Greeks, Algerians, Moroccans, and Egyptians. Tripoli is the main port, and the centre from which the life of the country radiates; minor towns on the coast are Zuara, Zavia to the west, Homs, Tagiura, Misurata, Sliten, Sirte to the east, Azizia a short way inland but in the coastal zone, farther inland Cussabal in the Tarhuna, Garian, and minor settlements. Of the population of Tripoli itself two-thirds are natives and Jews. It has a fair harbour.

The life of the country is pastoral and agricultural in small holdings, producing



SPIRITUAL GUIDES FOR LIBYAN CHRISTIAN SOLDIERS

Bearded, stern-faced figures, whose native dignity is enhanced by their sombre robes and black turbans, these two Copts, priests of the ancient Coptic Church, are chaplains of an Askari regiment of the Italian army quartered at Benghazi. Seated between them is an army interpreter, whose bare feet are oddly incongruous with the khaki uniform and bandolier which he wears so proudly



FRIENDLY BLACKS AND KINDLY WHITES IN CONFERENCE

Their deliberations ended, these chiefs of the Middle Shebeli district of Italian Somaliland were gratified by being photographed with their benevolent governor. Well organized colonisation and scientific irrigation are turning their land into a prosperous agricultural region

grain, table grapes, henna, and olives, which now provide sufficient oil for home consumption; sponge and tunny fishing are sound industries; tobacco cultivation is progressing. Industry is growing for the preparation of local products for the market, hides, metals, wood, alfa, soaps. Native representatives have been granted a share in the parliamentary government.

Railways are open from Tripoli to Zuara, 80 miles; Tagiura and Ain Zara, 17 miles; Azizia, 32 miles; and others are prospected. There are 1,000 miles of roads in addition to caravan routes, the two principal of which, one going due south through Murzuk, the other farther west through Ghadames and Ghat, and both, with interior derivations, cover many hundreds of miles to the

heart of Africa. The caravans bring ivory, ostrich feathers, roughly cured sheep and goat skins, leather, woven fabrics from the Sudan; they carry back cotton and silk fabrics, linen and woollen burnous, coral and glass objects, tea, coffee, sugar, mirrors, rough paper, colouring materials.

While the natives generally speak Arabic or Berber, Italian and other European languages are common in the chief centres. Corn, barley, and maize flour, rice, potatoes, dates, native butter, a moderate quantity of meat, tea, coffee, are the main articles of diet; there is a great liking for sugar. Native clothing is universally maintained, some being manufactured at home, some imported.

The principal town and port of Cyrenaica is Benghazi. Smaller towns,



YOUNG MAIDS OF ITALY IN THE OLD TOWN OF TRIPOLI

There is plenty of colour and animation in Tripoli, the capital of the Tripolitania district of Italian Libya. It is an Oriental-looking town, with many arcaded streets, and, in the Turkish quarter, mosques and minarets breaking the monotony of the flat-roofed, whitewashed houses. The markets are thronged with a very mixed crowd of Arabs, Italians, Jews, Maltese, and negroes



WILD GRACE LEASHED IN SILKEN SCARVES

Very graceful posturing is the chief feature of the scarf dance of Libyan dancing girls, women of mixed blood, but often of prepossessing appearance. This girl adds variety to her performance by balancing a tray laden with tea things on her head while sinking to and rising from her knees. The dance is performed to a monotonous accompaniment of drumming and clapping of hands



FROM TRIPOLI'S TOWER OF DARKNESS THE MUEZZIN CRIES

Every Mahomedan mosque has its muezzin, whose duty it is to proclaim the five daily hours of prayer—dawn, noon, four p.m., sunset, and midnight. The call, sounded from the minaret, comprises these sentences: "Allah is great" (thrice); "There is no God but Allah" (twice); "Mahomet is the Prophet of God" (twice); "Come to prayer" (twice); "There is no God but Allah" (twice)

with convenient harbours or anchorage, are found at intervals along the coast and in the immediate coast zone: Gadabia, Soluk, Ghemines, Driana, Tokra, Merg, Tolmeta, Marsa Susa, Cirene, Ghegab, Derna, with small but convenient harbour, Tobruk with large natural harbour. Sixteen miles of railway are open from Benghazi to Er Regina; in addition sixteen miles of the extension to Merg are almost completed. There are over 1,000 miles of roads and caravan routes taking motor traffic.

Of caravan routes proper the principal is that running due south to the interior via Unjanga, but much of the caravan trade which used to come to Benghazi is attracted to the Sudan railway.

Arabic and Berber are the languages generally spoken, with Italian quite common in the towns. As in Tripolitania, native costume is still worn. The main industry is agriculture. In the year 1919-20 100,000 tons of barley alone, of excellent quality, were grown; 31,000 tons of this were exported to

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Italy and elsewhere for malt. There are promising signs of cooperation between Italians and native occupiers of the soil for improved cultivation of the fertile regions near the coast. Tunny fishing is a sound industry; sponges also realize a large monetary return. There are natural salt marshes and sulphur deposits, which leave a margin for export, mainly to Egypt, over the amount required at home for agricultural and medicinal purposes. A very promising industry is that of carpets and allied products from the wool abundant in the colony.

The colony of Eritrea lies along the African coast of the southern portion of the Red Sea from Ras Casar, where it touches Egypt, to Ras Duneira on the Straits of Bab-el-Mandeb, where the Red Sea merges into the Gulf of Aden and the Indian Ocean. Its beginnings go back to the purchase by the Rubattino

Company for a coaling-station of the port and district of Assab, almost at the southern end of the present coast-line of the colony, from the Sultan of Rahaita.

The province was formed in 1890, established on a civil basis in 1900, its boundaries defined in 1908 after negotiations with the countries interested—England and Egypt, Turkey, Abyssinia—and a short period of fighting with the last-named, which included the expedition to Adowa. On the north and north-west it touches the Anglo-Egyptian frontier, on the south and south-west Abyssinia, at its south-east point French Somaliland. It includes a number of small islands, principal among them the Dahlar group off Massawa.

The colony naturally divides itself into two parts, north and south, about equal in extent of coast-line but unequal in territory. In the northern part it extends inland in one part as far as



TRIPOLITAN MODESTY STEALING TO THE MOSQUE

Virtually the only excursion abroad that the town-dwelling Tripolitan women make is to the mosque, and even that is almost furtive, as heavily muffled, they steal along in the shadows of the walls to the screened portion of the building set apart for them. Decorum requires these harem women to enshawl themselves in the manner observed by the second lady in this procession



SWARTHY CHARMS FROM LIBYAN SANDS

This dark-eyed Beduin girl with her metal trinkets comes from Cyrenaica, one of the two administrative areas of the Italian colony of Libya that stretches from the southern shores of the Mediterranean far into the Sahara

340 miles from the coast ; the southern part, Dancalia, is a low-lying strip about thirty-six miles wide along the coast of the Red Sea.

Characteristics of the country and the life in it are dictated by climate, which in the low-lying ground on the coast and in the interior valleys is tropical, the temperature sometimes reaching 120° in the shade, and similarly in the valleys tropical vegetation is found. The Abyssinian plateau, however, which covers much of the northern part of the colony, has a temperate climate with regular rains between June and September, and is largely an agricultural district, grain, tobacco, cotton, and coffee being cultivated.

The southern strip is wild, with a few fertile oases interspersed. Durra and

maize are grown, but the people are mainly nomads, living in tents and pasturing large herds of cattle, sheep, goats, and camels, with a local trade of meat, hides, and butter. Here and in the valleys of the interior big game is found—lion, panther, elephant, leopard, hyena, jackal, giraffe, hippopotamus, caiman, and monkeys in infinite variety.

The nomad population of the south is peaceful, and the Abyssinian fighting-blood of the highland people is now tempered. That they can still fight, however, was seen in the gallantry of the Askari, the Eritrean regiments in the Italian campaign in Libya in 1911-1912. They are slimly built, of no great muscular development, but capable of bearing fatigue to an unlimited extent. Their colouring

is bronze with paler shades, and here and there a darker strain, possibly negroid, though there are few traces of this or of Arab blood. They trace their origin back in tradition to the Queen of Sheba, and are, in fact, of Hamitic extraction. Their habitual dress is a pair of drawers, sometimes a shirt, always the draping sheet-like mantle.

The Askari are a simple people, their life, seen in such outward signs as agricultural implements, houses of rough stone and thatched roofs, cooking and other utensils, simple to the verge of primitive. If its inner signs are also simple, customs bear traces of a patriarchal civilization continuing throughout ages as regards marriage, birth, and death, respect for elders and social customs generally, and the Italian



HELMET AND MASK GUARDING BEAUTY'S FACE

Arabs, with a considerable admixture of Berber blood, are the dominant element of the coastal population of Italian Libya. They have dark skin, oval face, aquiline features, and straight, black hair. The women, many of whom are handsome, live secluded lives, and out of doors muffle themselves in shawls, also concealing the lower part of the face with the thin dark covering here shown

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authorities have wisely allowed administration in social matters to continue on old-established lines.

In religion the majority are Mahomedans or Coptic Christians, with a few Roman Catholics. They are generally a temperate people, drinking a mild beer made of durra grain, eating a little meat and various breads made from corn, maize, barley, durra, ground by women between two stones. The old Semitic language, Tigrai, is generally spoken. There are few Jews, and these isolated.

Mixed marriages between Europeans and natives are not recognized.

The development of the colony has proceeded slowly but surely. There are several ports with safe anchorage, principal among them Massawa, with over 1,000 feet length of quay space. There is a railway thence to the capital, Asmara, sixty-three miles inland, 7,600 feet above sea-level; railways are under construction from Asmara to Cheren and to Agordat. In addition to the numerous caravan routes to the interior



SONGS OF LAUD AND HONOUR AT JEWISH NUPTIALS

Jews of the Libyan coast towns are of finer type than those of Palestine and Egypt. They avoid fusion with other races, marrying only among themselves. At a Jewish wedding in Tripoli, the bride is brought to the synagogue heavily veiled, and two of her women friends sing a song praising her and her bridegroom's virtues, the children of both families accompanying it with hand-clapping



ARAB M.P.'S PLAY THEIR PART IN THE PARLIAMENT AT BENGHAZI

For administrative and military purposes Italian Libya is divided into two provinces—Tripolitania and Cyrenaica—each under a governor. A secretary-general organizes and supervises the civil administration in each, and in both provinces there is a small local parliament elected by all citizens, the natives having equal rights with the Italians. The Cyrenaican parliament sits at Benghazi.

a number of roads radiate from Asmara, with a motor service on several, feeding the caravans.

The rivers of the colony generally have no great flow of water, though the Gash is utilised to irrigate nearly 4,000 acres in one spot and plans are on foot for storage reservoirs, whereby it is believed cotton can be grown largely and profitably even in the low-lying country on the coast.

Italian Somaliland is formed of a strip of territory running down the East African coast of the Indian Ocean from Cape Guardafui to the frontier with Kenya Colony near Port Durnford. On the land side it touches British Somaliland, Abyssinia, and Kenya.

The northern portion comprises the Italian Protectorate over the Sultanates of Obbia and the Migiurtini and the territory of Nogal by arrangement with Great Britain, Abyssinia, and the Sultan of Zanzibar in 1889. In 1905 the latter also sold to Italy his rights in the ports of Benadir, the southern part of the colony, the frontiers of which were defined in 1908 by agreements with

Great Britain and Abyssinia, and have been extended to include farther British East African territory.

In general it is a wild country with a rocky coast, especially in the north, where the hills rise directly from the sea. The towns—Alula, Illigh, Obbia the principal—are little more than coast settlements; ports with reliable anchorage are lacking. Interspersed, however, in the prevailing sand dunes are many fertile oases with satisfactory pasturage ensured by rainfall and the percolation of the water from the hills. The southern portion, Benadir, holds out far better prospects. The country here rises slowly from the coast to the interior plateau, which is drained by two important rivers, the wealth of the colony: Webi Shebeli, which, after approaching the sea and running parallel to it for a hundred miles, finally spreads and loses itself in the dunes without finding direct outlet; and the Juba, the outlet of which is just north of Kismayu.

The development of the fertile country on and between these two rivers has been in progress for some years; a

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great impetus was given to it by the expedition of the Duke of the Abruzzi and the resulting project for extended irrigation, including a barrage at Scidle. Both these rivers are navigable, the Juba for over 150 miles, the Webi Shebeli for over 100, and on each a fleet of small passenger and cargo vessels is working. Cotton principally, but also sugarcane, tobacco and grain are in view for extended cultivation. The Webi Shebeli is distant only twenty miles from Magadoxo, the main port of the colony, with good anchorage. While the climate, if tolerable for the tropics—the temperature on the coast ranges ordinarily from 72° to 86° , inland from 65° to 104° —does not allow heavy labour by Europeans, native labour is available and adaptable under European direction.

The country is but thinly peopled. The Somali proper are naturally nomads, prevailing in the northern part of the colony, breeding ponies, sheep, cattle, and camels; but there are also permanent small settlements, mainly on the coast, and some traders with caravans. The mixing of Somali with other tribes, while giving rise to a confusing number of dialects, has produced an artificer class, metal workers mostly making arms, also a servant class mainly hunters, and a poor beggar class. The best type is of magnificent physique, tall and strong, the women finely formed and attractive. Tradition assigns

them Arab descent, and Arab immigration undoubtedly took place. If at first the Swahili and Galla were driven into the interior, later the stocks got considerably mixed, at the expense of the Arab. In the coast towns mixed Arab and Somali settlements are found, in addition to Indian traders.

In the southern part the mixture of Somali with other tribes is most noticeable, the Shebeli peoples showing special characteristics suggesting Swahili and even a trace of negroid. They are a

primitive people, and naturally a fighting race, carrying spear, shield, short sword, and if possible a gun. The women wear a draped garment of cotton fastened on the shoulder, the men a loose covering drapery from the waist downwards. Naturally, too, they are suspicious of strangers, but with increased contact with Europeans, especially in the south, this suspicion is wearing off. Women take a subordinate position,

marriage is generally by purchase, polygamy is allowed but is decreasing. Their colouring is distinctly dark though not black, and in the interior verges on bronze.

Magadoxo is the main, the only good port, and the centre for radiation. A railway, already begun, is planned to reach Lugh, 240 miles from the coast, the principal trading station for the interior. In addition to caravan routes there are nearly 1,000 miles of roads capable of taking any traffic.



ERITREA AND ITALIAN SOMALILAND